

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, NOV. 19, 1914.

NEW SERIES, VOL. XVI, NO. 47

CONVENTION CLIPPINGS

Four more states have gone dry, making a total of fourteen. These four are Oregon, Washington, Colorado and Arizona.

December was made by the convention Baptist Record Month. Here is a fine opportunity for pastors and others to help every good cause.

There will be a national convention of the Intercollegiate Prohibition Association held at Topeka, Kansas, December 29 to January 1, composed, of course, of students.

Not only Mississippians, but many visitors, have noted the beautiful spirit of unity and brotherliness in the convention. There is hardly anything equal to it in other states.

Every now and then a new definition of an optimist comes to light. One of the speakers at the ministers' meeting said he was one who could make lemonade out of the lemons handed him.

The telegram bearing the sad news that Dr. B. H. Carroll was passing away deeply affected all the convention and called forth prayer for a triumphant entrance for him, and the sustaining grace of God on those who loved him most.

The Convention Board holds its annual meeting in Jackson on December first, beginning at ten o'clock. All members are expected to attend, and all applications for help must be in the hands of Secretary J. B. Lawrence before that time.

Dr. Gambrell is always ready with a good story. One he told at the convention to illustrate the kind of preaching some people have to listen to: When he was pastor at Oxford he had a negro man who worked his garden and ate in the kitchen. When he had eaten eleven rolls and was remonstrated with by the colored cook, he said, apologetically, "Dis here bread has got too much a'r in it."

Dr. J. R. Sample says: The sermon of Brother J. E. Thigpen, "Ye are not under law, but under grace," is glittering gold. Never was the subject put so clear and forceful in space so limited. Christians will be strengthened by it and penitent sinners made happy. Our mission board could not invest a few dollars more profitably than to put it in the form of a leaflet or tract and send a package to every church for free distribution with the addition, "Read and pass it on."

An advisory committee was appointed by the convention, whose purpose is to recommend to the managers of The Baptist Record such plans and methods of improving the paper and increasing its value to the denomination and all its work as they think expedient. They will also endeavor to keep the paper and the convention in closer touch. It is the desire of the paper to voice the needs of the people and to meet them. The brethren composing the standing committee are I. P. Trotter, W. H. Morgan, J. B. Lawrence, G. S. Dobbins, J. T. Christian, E. L. Wesson and R. L. Motley.

THANKSGIVING.

God of the earth and golden stars,
God of the continents and seas,
Whose wrath in frightful splendor jars
The planets and eternities;
Whose love, the origin of laws,
Can give the pulsing planets pause
And build the systems—how it awes
My spirit, mighty Master Cause
That births
The earths.

God of the ages gone to dust,
God of the thrilling, throbbing now,
In whom we fix our fearless trust,
We thank Thee as we kneel and bow
Our heads and hearts before Thy face,
Our heads and hearts, and try to trace
In evolutions of the race
The impulse of Thy guiding grace;
And then
In men.

God of the nations passed away,
God of the states that staunchly stand,
A hundred million plead today
That Thou wilt counsel and command,
And lead our leaders through the night
Of helling war and stormy fight.
The stars and stripes are in the light!
We thank Thee! Master, by Thy might,
Oh quell
The hell!

God of the sunshine and the rain,
God of the golden harvest time,
We see Thee in the growing grain
And in the cotton fields sublime.
We thank Thee for the raiment, God,
That clothes the tender human clod,
And food fruitions of the sod.
Oh Master, spare the famine rod,
The breath
Of death!

God of the hearts and homes of men,
God of our altars and our fires,
We dedicate a day again
To thanking Thee, and it inspires
A consciousness of what we owe
To Thee, for, gracious God, we know
That Thou dost love us, love us so,
In spite of threatening winds that blow
And fears
And tears.

God of our parents, worshipped long,
God of our mothers and our sires,
We thank Thee for their spirit strong
In big belief, that thrilling cheers
To Thee in thanks for us today.
And help us, God of gifts, to stay
Within the ancient, honest way
That leads to Thee. And now we pray
For Thee
To be

God of our hearts and loves and lives,
God of our thoughts and words and
deeds,
We know Thy lasting love survives
The wreck of churches, systems, creeds;
And so we thank Thee most for it,
The vast, the boundless benefit!
Oh God of things, forever sit
Thou Sovereign of our souls, and knit
The clod
To God!

—Perrin H. Lowrey.

There were a few reports at the convention which were a "leetle long." They would have made magnificent speeches.

More than forty professions of faith are reported at Ocean Springs, where N. R. Stone has been holding a tent meeting.

The church at Magnolia has called J. B. Quin to succeed R. L. Bunyard, who will live near Canton and preach to churches in reach of him.

The people of Raleigh (N. C.), where the State Convention meets, provide entertainment for men only. We suppose the ladies met at a different time and place.

We missed a number of our good brethren at the convention whom we are accustomed to see. Brethren Wesson, Rowe, Martin, Shipman, F. L. Riley, King, Hackett and several others.

One billion, two hundred and fifty million is what the English ask for as a war budget. That seems a staggering amount of money, but Americans spend nearly twice that every year for liquor.

The Pontotoc people report a great day Sunday when Dr. Gambrell was with them. He was back at the home of his boyhood and at his best. He also reveled in the luxury of reminiscence at Oxford on Monday night before the convention. He was pastor there forty years ago.

It was specially fitting that J. L. Johnson, Jr., should be made president of the convention. He has won his way to the hearts of the brethren by hard work and bearing great burdens. The Lord is using him in a successful undertaking at the Woman's College. He presided charmingly well.

The pastor of the colored Baptist church at Clarksdale recently ordered from The Baptist Record a copy of Dr. A. T. Robertson's great book, "Grammar of the Greek New Testament." There are a number of scholars among the negro preachers and we look with pride upon their progress in learning and grace.

The item in the issue of November 5th stating that Rev. J. G. Gilmore had resigned at Georgetown, and that Rev. W. H. Evans had been called as his successor, was erroneous. Pastor Gilmore did resign, but was recalled for 1915 last Sunday, but has not signified his intentions as regards accepting the call. This church this year has made the best record of its history under the leadership of Pastor Gilmore.

The laymen's convention or men's convention, as they prefer to call it, will meet in Meridian, February 9-11. Their meeting last year drew together the largest number of laymen ever assembled in Mississippi. Meridian is a splendid place for meeting and is likely to bring a great gathering. The laymen are awake and determined to do more than they have ever done. They secured from the convention at Oxford a recommendation to the board to employ a laymen's secretary to press the work of missions on the men of Mississippi.

MISSISSIPPI BAPTIST CONVENTION

OXFORD, NOVEMBER 10-13, 1914

MARTIN BALL

Oxford, beautiful Oxford! situated on a high hill. Some of the citizens, with considerable pride, and many, with some justification, speak of Oxford as the Athens of Mississippi. We can scarcely hold the pencil from going off into reminiscences. Several joyous years, filled with honest hard work, were spent here. Dr. J. B. Gambrell, of Texas, whom we all know as a native Mississippian, preached on Monday night, to the joy and great delight of a packed audience.

The Pastors' Conference was called to order at 10 o'clock Tuesday morning. A delightful song service was conducted by W. B. Scholfield. There were present at the opening hour 108 pastors. Vice-President T. L. Holcomb, of Pontotoc, presided. The organization was effected by the election of W. A. Jordan, of Starkville, president, and Geo. W. Riley, of Houston, vice-president, and Martin Ball, of Clarksdale, was re-elected secretary.

The program was taken up and fully discussed and telegrams of greeting were sent to the General Association of Kentucky, and the State Convention of Arkansas, which are now in session.

The first general theme was announced, "The Minister a Recruiting Agent." Under this general theme W. A. Borum, of Jackson, discussed "The Call to the Ministry." He spoke of the call to the ministry as a call to a superhuman task. The subject was further discussed by T. L. Holcomb.

W. A. Borum led an unctuous prayer for the wife of H. M. King, pastor of the Second church, Jackson.

J. W. Lee, Batesville, presented the subject, "Forces Operating Against Entering the Ministry." The subject was discussed by Dr. J. B. Gambrell and Bryan Simmons.

R. L. Gillon, of Gulfport, spoke concerning the "Forces Operating to Lead One Into the Ministry."

Webb Brame, of Vicksburg, talked about "The Minister and the Source of His Power."

The conference adjourned till 1:30 p. m.

The president called the conference to order at 1:30. Dr. J. M. Carroll, of Texas, representing the Judson memorial fund, brought greetings from Texas. It was announced that Dr. B. H. Carroll, president of the Southwestern Baptist Theological Seminary, was at the point of death. The president requested Dr. J. T. Christian, of Hattiesburg, to lead the conference in prayer. Dr. J. T. Christian spoke on the subject of "The Minister and the Sermon."

Dr. J. B. Gambrell, of Texas, brought greetings from the Southwestern Baptist Theological Seminary. Mississippi has seventeen young preachers in the seminary. He spoke on "The Minister and the Pastoral Function."

He said three things are necessary:

1. Protect your sheep.
2. Feed your sheep.
3. Shear the sheep.

A. T. Cinnamon spoke on "The Pastor and the Prayer Meeting."

Zeno Wall, of Hattiesburg, brought a message to the convention on "The Minister and Enlistment."

T. J. Moore, of Purvis, discussed the subject, "The Minister and Financing the Church." He urged the adoption of the business plans of the day. Every church should have a collector. The

church should be a beggar no more. The question was discussed by H. C. Roberts, of Biloxi; E. D. Solomon, of Hattiesburg; L. G. Gates, of Laurel, and W. A. Borum, of Jackson.

N. W. P. Bacon, of Coffeeville, spoke on the subject, "The Minister and the Coming Kingdom."

On motion, the address of N. W. P. Bacon was requested for publication in The Baptist Record.

The president appointed the following as a committee to prepare a program for next meeting: W. A. Borum, J. L. Vipperman and A. L. O'Brian.

The convention was requested to publish the minutes of this conference in the State Convention minutes.

Adjourned; benediction by L. G. Gates.

Evening Session.

Devotional exercises were conducted by A. L. O'Brian, of Hattiesburg. He read from John 10 and Acts 2:42. Prayer was offered by J. P. Williams.

R. B. Gunter, of Louisville, spoke on "The Ministry and Evangelism."

The conference and convention sermon was preached by Dr. C. C. Pugh, of Hazlehurst. It was full of the gospel; text, John 7:17. The conference adjourned to meet the day preceding the meeting of the State convention.

CONVENTION PROCEEDINGS.

The convention was called to order at 9 o'clock by President Lowrey. Dr. B. H. DeMent, of Louisville, Ky., conducted the devotions, reading and expounding the fifteenth chapter of John.

The president announced the convention ready for organization. Many names were placed before the convention as suitable for president. While the committee had retired to count the ballot, Dr. R. M. Leavell gave the address of welcome. His words were tender, eloquent and touching. He spoke touchingly and beautifully of the memories of the past. His address was mellow. He referred to the time when the Oxford church was aided by this convention. Now the old mother has come to visit her child. The doors of the homes and the hearts of all the citizens are open to the members of the convention. The address was responded to by J. L. Johnson, Jr., who was elected president of the convention. L. P. Leavell and J. M. Hartfield were elected vice-presidents. Walton E. Lee was chosen recording secretary, and S. G. Cooper, statistical secretary. The president announced the committees that should report this forenoon.

The report of the committee on temperance was presented by T. J. Bailey. The report recounted some statistics taken from reports to the government. There are fourteen states under prohibition laws and nineteen state capitals. Chicago has 7,152 saloons, more than are found in all the states which composed the Southern Confederacy. One-fourth of all the people in the United States who live in saloon territory live in six cities: New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland. The drink bill is \$1,000,000 a day. There is not a legalized saloon in Mississippi today. It is a matter of congratulation that our State has dissolved its iniquitous partnership with the liquor traffic, and

that thirteen others have done likewise. The following recommendations were presented:

1. That our pastors faithfully and constantly use every means within their power to create and deepen temperance sentiment and practice among the membership of our churches and use every possible influence for the enforcement of law. Also that they co-operate with accredited representatives of the Anti-Saloon League in getting the work of the League before their churches.

2. That our membership abstain wholly from the use of liquor as a beverage; that they satisfy themselves before voting for a candidate for any office that he is honest, sober and trustworthy, for good citizenship requires this; that they co-operate with the Anti-Saloon League and the W. C. T. U. in every measure that looks to the suppression of the traffic and use of liquor; that they uphold officers in every effort to enforce the law.

3. That this convention heartily endorse the Anti-Saloon League and pledge to it our sympathy and support in its difficult and dangerous work of hunting down the "blind tiger."

4. That we pledge to each other, as did our fathers 138 years ago, "Our lives, our fortunes and sacred honor," trusting in the God of hosts and depending on all patriotic citizens to lead their support.

Brother W. T. Ratliff spoke to the report—a very interesting talk.

The committee on publications reported through the chairman, Martin Ball. There were two recommendations:

1. In view of the need of our people being brought in closer touch with The Baptist Record, and to realize their responsibility for its existence and usefulness, and that the paper may get the advantage of the wisdom and counsel of the members of this convention, it is recommended that this convention appoint an advisory board who would interest themselves in plans for making the paper better and increase its circulation. That this board consist of seven brethren who would speak their minds fully and help the situation.

2. We further recommend that December be made Baptist Record month, and that laymen and pastors give themselves to a special effort to extend the circulation of the paper during this month. The report was spoken to by Martin Ball and P. I. Lipsey.

R. L. Motley read the report on aged ministers' relief. It would have the convention remember the faithful wives who make the greatest sacrifices for the cause. This is a sacred charge. The present list of beneficiaries number nineteen—ten old ministers and nine ministers' wives. These are paid seven dollars each per month. Contributions last year for this fund amounted to \$1,610.83. There is also an endowment fund of \$1,800, the interest on which is applied to ministerial relief. While we do not discourage the endowment feature, yet we believe that greater joy will come to the churches that make regular, liberal offerings for the maintenance of these dependent servants of the Master. The committee recommended that the board pay ten dollars per month instead of seven dollars as heretofore. That the names of the beneficiaries be made known to the brotherhood. That arrangements be made for our beneficiaries

to attend the general meetings of the denomination.

T. A. J. Beasley read the report of the committee on hospitals. The Baptists of Mississippi are directly interested in two great hospital movements—the Mississippi Baptist Hospital, at Jackson, and the Baptist Memorial Hospital, at Memphis, Tenn. The first named institution is owned and operated by the Baptists of Mississippi, and the other is owned jointly by the Baptists of Mississippi, Tennessee and Arkansas. The original property is a gift to the Baptists of Mississippi, from Drs. Hunter and Shands. The Baptists of Mississippi have raised \$50,000 by subscription for the purpose of building and equipping a suitable hospital building. This building is in course of construction and will soon be completed. When completed, it will compare favorably with any building of its kind in the South. The old building will be used as a nurses' home when the new one is completed. The hospital is presided over by Rev. Bryan Simmons, and a corps of seven excellent nurses. The high grade of work done in the hospital is a sufficient guarantee of its value as an institution. During five years of service, more than 1,200 patients have been treated, and just a few more than 100 failed to get relief—a most excellent record, indeed.

Some definite ways to help this hospital:

1. By each one who has subscribed promptly paying his notes when they become due.
2. By making cash contributions from time to time.
3. By furnishing furniture for the wards.
4. By furnishing private rooms.
5. By praying for its success, and speaking a kind word for it as opportunity affords.

The committee recommends that these two institutions be put on the regular schedule for contributions, just as home and foreign missions are cared for. We cannot expect strong men to support these institutions generously, by official sanction and material assistance, unless we as a Baptist people stand loyally behind them. That we endeavor to raise through the above method \$10,000 during the next conventional year to be equally divided between these two hospitals and to be used for liquidating the pressing needs of these institutions.

T. A. J. Beasley and W. T. Lowrey spoke to this report.

A telegram, addressed to the convention, announced the death of Dr. B. H. Carroll, president of the Southwestern Baptist Theological Seminary. Prayer was offered, led by Dr. A. R. Bond, of Abbeville, for the comforts of the Holy Spirit to come to the wife and children.

The report of the committee on ministerial education recommends that the ministerial students of Clarke Memorial College come under the operation of the board of ministerial education.

There are more than 150 men, not ministerial students, pursuing the several courses in the Bible. The department is in splendid condition. The total number of ministerial students at Mississippi College is sixty-one. There are thirty-nine married; nineteen receiving help; twenty-two unmarried, eleven receiving help. A collection was taken to liquidate the debt on the ministerial fund, amounting to \$1,010.

A telegram of sympathy was sent to the brethren at Fort Worth, Texas, concerning the death of Dr. B. H. Carroll.

A resolution, offered by J. A. Ousley, discouraging the use of tobacco by all of our preachers and laymen. This was adopted. Every brother is now authorized to discourage the use of tobacco. The board of ministerial education of Mississippi College positively refuses to aid any preacher who uses tobacco in any form.

The twenty-ninth annual report of the Convention Board was presented by the secretary of the board, Dr. J. Benj. Lawrence. The report was full of optimism. There were 163 workers;

260 churches assisted; 18,212 days of labor; 5,966 sermons preached; 1,275 visits made; 1,704 baptisms; 1,272 received by letter; \$4,331.47 raised for church building; \$1,695.39 raised for State missions; \$1,769.37 raised for home missions; \$1,867.87 raised for foreign missions by the State missionaries.

The reports of the enlistment missionaries showed much work accomplished, in grouping churches, preaching and representing all of our general interests. The report shows that 177 churches contributed nothing to any of the missions; 473 churches contributed nothing to State missions; 363 churches contributed nothing to home missions, and 367 churches contributed nothing to foreign missions. Of those churches giving, it is a fair estimate to say that one-half of the membership gave nothing at all. The burning message in every pulpit in the State for the next year should be "Stewardship." The important question, "How much owest thou to thy Lord?" should be sounded into the ears of all our people until it finds an answer.

The report of the committee on State missions was read by W. E. Farr. After showing

Holiday Announcement

We are preparing a catalog of books for gifts at Christmas-time. Every book that goes into this catalog will be selected because of its fitness as a gift. There will be books for little folks and books for big folks; for young and old; for rich and poor; stories for some and philosophy for others; books cheap and books expensive. They will all be illustrated and described in this book whose size will be about six by ten inches.

This beautiful catalog is free. But you must ask for it to get it. It will be sent postpaid as soon as it is ready to anyone interested in gifts that will be valued and helpful.

The Baptist Record

Jackson, Mississippi

the demands upon us, the real needs and the vast extent of our territory, the following recommendations were offered:

In view of the increased demands upon us, your committee would recommend that the Convention Board lay out its work on a basis of \$43,000 for the coming year. That the Convention Board be instructed to carry out the suggestions made in the board's report with reference to "special mission work," "mission training course" and "denominational tracts."

Corresponding Secretary Lawrence discussed the report in a masterful and lucid manner.

New pastors who have come into the State since the last convention—twelve in number—were recognized. Visiting brethren were recognized.

Dr. B. H. DeMent, of Louisville, Ky., represented the Southern Baptist Theological Seminary. He brought greetings from the nine students from Mississippi in the seminary, and the more than 250 other students there. A collection was taken for the students' fund of seminary amounting to about \$1,000. Many promised collections.

The convention reached high water mark during the logical, eloquent and effective speech of Secretary Lawrence on missions in Mississippi.

Thursday—Morning Session.

The morning opened clear and bright, not a cloud in the sky; the air pure and balmy. Vice-President L. P. Leavell presided. Devotions were conducted by A. L. O'Brian, who read Rom. 8:1-2, and spoke to the subject.

The second annual report of the education commission was presented by W. M. Whittington. The report sets forth the conditions at Mississippi College, the Woman's College, and Clarke Memorial College. These are all in good condition. There is an indebtedness of \$15,000 on Clarke Memorial. This is held against the college by Mrs. A. McCall Flower, of New Orleans. The debt is payable in six annual installments of \$2,500 each, with interest at the rate of seven per cent, payable semi-annually, on June 30th and December 31st. Much interest was elicited on the part of the members of the convention concerning this important matter.

The report of the trustees of Mississippi College was read by President Provine. The report presents the fact that there are 411 students enrolled. The \$200,000 endowment has been raised; the self-help club has demonstrated the wisdom of our board in this important matter, and now there are 125 worthy and manly young men making their way through college at a remarkably cheap rate. Board costing the first month, \$5.95. Many improvements have been inaugurated during the past year. The sum of \$51,510 has been expended. Expense of the campaign, \$15,000; Ratliff hall, \$15,000; equipment self-help club, \$3,000; lands, \$3,800; barns and equipment, \$3,000; equipment of science hall, \$3,000; cattle and other live stock, \$4,500; grading and repairs of cottages, \$3,500; library foundation, \$700. Absolute peace and harmony prevail in the faculty and among students.

President J. L. Johnson, Jr., presented the report of the trustees of the Mississippi Woman's College. The enrollment amounts to 206 students, from seven states and forty-eight counties. Of these 130 were boarding students. The faculty numbers twenty and includes specialists in every department. The department of music enrolled 105 students. The domestic science department, which has been filled to overflowing, has been enlarged to a four years' course. The industrial home is full and the table board costs just a few cents over five dollars a month. The religious work among the students is broadening and deepening in many ways. Sixteen girls were awarded blue seal diplomas, eight were given red seals, and 175 other seals and diplomas given. The Y. W. A. of the college made a total of offerings amounting to \$225. There are seventeen mission study classes. A twilight prayer meeting is conducted every evening by the students. This work is done entirely by the students. During the course of the session every boarding girl, except two, made a profession of religion. The new administration building, the pride of all hearts, is just beginning to be used.

President M. O. Patterson presented the report of the board of trustees of Clarke Memorial College. This is the first report made by the college to the convention. The enrollment of students is now 135. A dairy is being put under way. The college farm will be so operated as to produce much of what is consumed on the tables in the dormitories. The prospects are encouraging.

The committee on our educational interests says: "Our educational interests are far-reaching in the good they are doing for our denomination and to the world; first, because they are really Baptist institutions; second, because they are, in a marked sense, Christian colleges; third, because they are doing thorough and praiseworthy work. A Baptist institution without a Baptist character is not [Continued on page 6]

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EDITORIAL.

Jesus said of Himself in the days of His flesh that the Son of Man must be lifted up. After His exaltation to the right hand of God, He was said of Him, "He must reign." These are the two poles of His ministry. Fixing these we have defined and defined all His work. If we have made these two things the objects of our faith and experience, all the work of Christ for us and His work in us are our possession. By the first He makes possible our redemption; by the second He makes it actual. There is no salvation possible except through the substitutionary suffering and death of Jesus. There is no other way who can make reconciliation between God and man, and there is no other way He can deliver us. "The Son of Man must be lifted up."

Sin is the most constant, the most stubborn fact of human experience. It is the most universal and the most difficult problem that men have to deal with. It is the most painful and most patent characteristic of the race. If there is any hope of peace with God and joy in eternity it must not only be reckoned with it must be eliminated. There has never been any effective remedy provided except the atonement of Christ. "The Son of Man must be lifted up." "The blood of Jesus His Son cleanseth us from all sin."

But even so, the sacrifice of Jesus cannot avail to accomplish its purpose without His exaltation to the right hand of God to give repentance and remission of sins. When Paul writes to the Corinthians that He had made known to them the gospel, he makes it include not only his dying for our sins according to the Scripture, but also His resurrection. (1 Cor. 15:4.) He takes pains in the following verses to dwell at length on the resurrection. It is necessary to accept His atoning death but it is necessary to receive Him as the Lord of our lives. So Paul says, "If thou shalt confess with thy mouth Jesus as Lord and believe in thy heart that God hath raised Him from the dead, thou shalt be saved." It is the Lordship of Jesus equally with His atoning death, that saves. It cannot save unless and until He is accepted as Lord. "He must reign until He has put all things under His feet." It is the blood of Jesus that makes atonement for sin. And yet one may have very crude and imperfect conceptions of the doctrine of the atonement, and still be a Christian. But he cannot be a Christian and refuse the reign of Christ in his heart. Paul writes to the Galatians, "As ye received Christ Jesus as Lord, so walk in Him." One becomes a saved man when he surrenders to Jesus as Lord of his life, and not till then. This is the entrance into the kingdom.

And as the becoming a Christian is acceptance of the Lordship of Jesus, so the process of salvation which goes on continually is helped to rapid progress as we submit to His authority

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and recognize His right to rule in us. Indeed our salvation is assured because He has become Lord not only in our lives but God over all. Now these two ideas or truths of the Bible are always closely connected. It is not an accident, not a simple alliteration that we put the cross and the crown together. They belong together. Isaiah's beautiful prophecy in the fifty-third chapter describes His sufferings, but it concludes with assigning Him a place with the Great and dividing the spoil with the strong. Jesus Himself said, "Behooved it not, the Christ to suffer these things and to enter into His glory." After speaking of His death on the cross, Paul says, "Wherefore also God highly exalted Him and gave Him a name which is above every name." In the Revelation given to John it was a lamb slain that was in the midst of the throne. And finally we are told that if we suffer with Him, we shall also be glorified with Him.

In the revised version of the words of Jesus read, "We must work the works of Him that sent me, while it is day." The plan of redemption provided that Jesus should identify Himself with His people in every way. It is on this account that He says "we." The fulfillment of that plan likewise requires that we should identify ourselves with Him; and so we can say with Him, "We must work the works of Him that sent us." In a previous article we have told how the work of Jesus was an ellipse with two foci—He must be lifted up and He must reign. These two necessities produce a third which is announced in this Scripture. "We must work the works of Him that sent us." We are compelled by them to this. These are the two controlling motives in all Christian activity. The death of Christ for us and the authority of Christ over us are the two driving rods in the whole machinery of the Christian life. Our work and our worship are the outcome of these two.

As to the worship of the saints the motive may be seen in such songs as "There is a fountain filled with blood," or "In the cross of Christ I glory," or "Alas and did my Savior bleed," or "Rock of ages, cleft for me," or "I saw one hanging on the tree," or hundreds of others like them. Of the other kind are "All hail the power of Jesus' name," "Come Thou, Almighty King," "Jesus shall reign where'er the sun," "Joy to the world, the Lord has come," and many others. The two ideas are combined by the redeemed in glory who sing "Unto Him that sitteth on the throne and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion forever and ever."

That these two facts, His atoning death and His kingly authority furnish the motive power for activity as well as worship may be seen from such Scriptures as these: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again. . . . We are ambassadors, therefore, on behalf of Christ." Or again the commission is based on the supreme authority of Jesus as King when He says, "All power is given unto me in heaven and on earth; go ye therefore."

Between gratitude for His atoning love and regard for His kingly authority we, too, can say, "We must work the work of Him that sent us." The task is one that is furnished us by another, not one we have fashioned for ourselves. It is one that God Himself is engaged in and which He shares with us. It must also be done in a limited time. The day of opportunity is passing and the night is coming on when no man can work. It must be done, and it must be done in its appointed time.

Thursday, November 19, 1914.

It is a way that grace has of transmuting our griefs into gladness. Jesus said when He was going away, "Your sorrow shall be turned into joy." Paul said, "We glory in tribulation," because of what it brings in blessing to those who endure. James says, "Count it all joy when ye fall into diverse trials." Peter says, "Inasmuch as ye are partakers of Christ's suffering, rejoice; that at the revelation of His glory ye may rejoice with exceeding joy." Not only the New Testament, but the whole revelation that God gives us in the Bible is consistent in the teaching that grace gives the victory over sorrow and makes our griefs minister to our own and others' comfort and spiritual renewal and strength. For example, the eighty-fourth Psalm is one of joyous outpouring of the heart in love to God and longing for glad and full fellowship with Him. But it does not fail to take note of the times of sorrow that come into the experience of His children. However, it does this in such a way as to transfigure the clouds into an azure robe of light. Lovely are His tabernacles; happy are those that dwell in His house, "whose strength is in Thee, in whose heart are the high-ways to Zion." Then comes the descent into the valley of weeping (Baca). What happens here? Is there sullen, morose silence? Is there murmuring, or a stoical submission to inevitable evil? There is none of this. On the contrary, He says, "Passing through the valley of weeping, they make it a place of springs." Here the sorrow is turned to spiritual refreshing, and not merely a momentary or passing experience that makes easy a difficult place, but a perpetual source of renewal and strength. He calls it "a place of springs," a place to which we can often revert and find our souls rejuvenated. They will be a permanent means of grace in our lives.

Not only so, but what is better this "place of springs" becomes a perennial supply of help and comfort to others. Our sorrows not only minister to us, but make us ministers of His grace to many weary, thirsty hearts in the time of their need. There is hardly any greater joy than to know that our experiences put us in position to minister to others who pass along the same way and descend into the deep valleys and under the heavy shadows. The very experiences of this psalmist have made him the minister of God to all generations that followed him, not excepting our dear Lord Himself, for the words of the psalms were often on His lips and most of all in the awful times of His sufferings under the weight of the world's sin on the cross. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. Whether we be afflicted it is for your comfort and salvation."

Dr. Bond has resigned at Aberdeen. We hope he may conclude to remain in Mississippi.

It was a great joy to look into the face of our "great Baptist Commoner" at the convention and to hear his voice. It was the regret of all that he was called away so early.

That was a fine lot of new pastors introduced at the convention. Some of them were grown in Mississippi; others grown in other states, but all are growing in Mississippi now.

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If there was any criticism of the speeches at the ministers' meeting, it was that some of them had too much time taken up with introduction, too much portico for the size of the house. But on every hand we heard it said that it was as good a series of addresses as we have ever had. The program committee is to be commended for the treat they furnished the brethren.

Thursday, November 19, 1914.

W. N. Hamilton resigned at Brandon recently. He continues at Bethel and Bogue Chitto.

The brethren were full of gratitude for the year's good work in State missions, and all were hearty in their commendation of Secretary Lawrence, who led the forces and reached near the \$45,000 mark.

A good point was made at the convention that Paul's saying, "Woe is me if I preach not the gospel," had been abused to keep men from preaching, when Paul said not "Woe is me if I preach," but "Woe is me if I preach not."

The sermon preached before the ministers' meeting, which was also the convention sermon, was preached by C. C. Pugh, of Hazlehurst, and was one of the most thoughtful and helpful we have heard in a long time. It was a great Scriptural interpretation and has been promised the readers of The Record.

Missionary J. G. Chastain is conducting a meeting with the Mexicans in Lockhart, Texas. Up to date (November 7), there have been about fifteen professions of faith and the meeting is still going on. All over Southern Texas there are swarms of Mexicans and many of them in destitute circumstances.

At the Tennessee Convention a committee was appointed to see what steps can be and ought to be taken by the convention to have their paper, the Baptist and Reflector, owned by the convention. At present most of the stock, if not all is owned by Dr. E. E. Folk, who has been its editor for twenty-five years.

It was interesting to hear the brethren report their first impressions to preach. Brother Solomon said he was never without them since he could remember. Brother Gillon said he had them at eight. Dr. Gambrell said he was made to wish to preach by hearing someone do it so poorly. Others had the desire from hearing it done well.

The new book by "David Patrick MacMillan," of Clinton, has taken better than any book we have ever known written by a Mississippian. All the copies carried to the convention were sold. The ladies bought 160 in their meeting. All the first edition was sold before it came from the press. Many pastors at the convention subscribed for copies to sell to their people. A new edition will be issued immediately. Orders should be sent to the author as above, one dollar for the book and five cents for the postage. It looks now like the school building for Miss Mary Anderson in Canton, China, will soon be built by the sales of the book.

FREE CARS FOR BAPTIST AND METHODIST ORPHANAGES WILL RUN AS FOLLOWS:

N. O. M. & C., Lucedale to Newton—November 24th.

N. O. M. & C., Walnut to Newton—November 27th.

I. C., Osyka to Jackson—November 27th.

I. C., Horn Lake to Jackson—December 1st.

I. C., Aberdeen via Durant—November 25.

G. & S. I., Hattiesburg to Jackson—December 8th.

M. & O., Corinth to Meridian—November 27th.

M. & O., south Vinegar Bend to Meridian. For information concerning this car, write W. H. Patton, Shubuta.

Let interested friends along the lines of the railroads arrange to have anything they wish to ship to either orphanage plainly marked to either the Methodist or Baptist orphanage, and at their nearest depot the day before the car is to run on their line, and the railroad will do the rest. With special thanks to our people for whatever they may do for our children, I am,

Yours truly,
J. R. CARTER.

THE BAPTIST RECORD

THE PASSING OF DR. B. H. CARROLL.

Dr. Carroll was born at Carrollton, Miss., on December 17, 1843, and died in Fort Worth, Texas, at 1:30 a. m., November 11, 1914. He was six feet, four inches tall, weighed over two hundred, and had an erect and commanding figure. He was cast in a large mold, having a large body, large brain and a large heart, and will go down in history as one of the great men of this generation.

A memorial service was held at Seminary Heights, Fort Worth, by the faculty and students of the seminary before leaving with the body for Waco. A similar service was conducted in Carroll chapel by the faculty and students of Baylor University, Waco, the principal address being delivered by Dr. J. B. Johnson. It was fitting that Dr. Carroll should be buried in Waco where most of his life work was done. The body reached Waco from Fort Worth at 3 p. m., November 12, and was taken directly to the First Baptist church, of which Dr. Carroll was for many years pastor. Notwithstanding the very inclement day, in the great auditorium were assembled some 2,000 people, representing many shades of religious belief and from almost every walk of life. Many distinguished Baptists, laymen as well as preachers, were present from different parts of the State, having come to do honor to their fallen leader. The main address was made by Dr. Truett, who spoke forty-five minutes, basing his remarks on Paul's farewell address to the elders of Ephesus, as found in Acts 20:18-38. The speaker said that his emotions would not allow him to dwell on the going of Dr. Carroll; he might do that at some future time, but he drew many striking comparisons between Dr. Carroll and Paul.

Brief addresses were made by Dr. J. B. Gambrell and Prof. Lee R. Scarborough, both of whom are teachers in the Fort Worth Seminary. At the close, Dr. J. M. Carroll, brother of the deceased, asked permission to add a word. In choking articulations he spoke fittingly of his brother's early life, conversion and first ministry. He said, "There were twelve of us children, seven sons and five daughters; now all are gone but me. I am the only one left; I feel so lonely and sad."

The different speakers brought out the many strong points in Dr. Carroll's character and his broad field of varied usefulness and success. Dr. Gambrell thanked God for having raised up among Texas Baptists such a great leader, one who "standardized Texas Baptists and fused them into a working force." Dr. Baines said that Dr. Carroll had a big body and a big brain, but the biggest thing about him was his heart. He was as guileless as a maiden and as tender as a child. He loved the Lord, he loved his brethren, he loved young preachers, he loved immortal souls.

The afternoon paper closed a rather extended and beautiful tribute with this quotation, "Know ye not that there is a prince and a great man fallen this day in Israel?"

No one man is necessary to the carrying on of the kingdom. "God removes the workers but He carries on the work." When Moses passed away, Joshua was raised up. The Lord feels more interest in His cause than we can feel. One by one our great leaders fall, but the good Lord raises up others, and thus the work will go on until Jesus comes.

J. G. CHASTAIN.

The Natchez church is to observe on the night of Thanksgiving a "homecoming" day. They are making a noble effort to wipe out the indebtedness on their pastor's home, of \$1,900. They have struggled against great difficulties and are now asking help of their friends. It is not too late to send them help now.

MISSISSIPPI BAPTIST HOSPITAL.

Come and rejoice with us.

There is now no question about the new building being in shape for the formal opening on Thanksgiving Day. An appropriate program is being worked out and we want our friends to come and rejoice with us. The services will be held about 2:30 p. m. This will give our out-of-town friends ample opportunity to get to the city and they will close in time for them to get away on the late trains, if they so desire.

The hospital will be glad to provide dinner for all who come from a distance if they will just drop us a card to let us know that they are coming. However, we shall keep "open house" all day and we want all who will to come and be shown through the building.

The struggle of the year has been a hard one, but the achievements under God have been worth while and we are looking forward to that day with intense joy and gratitude. If it is impossible for you to visit us that day, don't forget to join us in a prayer of thanksgiving unto God for what He has led His people to do.

Hoping to have many of the friends of the hospital with us on Thanksgiving Day, I am,

Yours joyously,
BRYAN SIMMONS.

BLUE MOUNTAIN BREEZES.

At the State meeting of the W. C. T. U. held recently at Eupora, invitations were given to the colleges of the State which had students holding Demorest gold medals to enter the contest for the grand gold medal. The expression department of Blue Mountain College recommended Miss Erin Higginbotham, and she was sent by the Blue Mountain W. C. T. U. As was confidently expected by her teachers and schoolmates, Miss Erin returned wearing the grand gold medal. Miss Erin's home is Houston, and this is her senior year at Blue Mountain College. Last year she dropped out of school and taught expression with great success at Indianola. Her many schoolmates and other friends throughout the State will be glad to hear of the honor that has come to her.

Our schools and community have just enjoyed an unusual lyceum treat from the famous poet, humorist and philosopher, Mr. Strickland W. Gillilan, of Baltimore. It is the unanimous verdict of the Blue Mountain audience that Mr. Gillilan is worthy of his fame, and that any community securing his services will be fortunate.

Early in the session we greatly enjoyed a visit, a lyceum lecture and a chapel talk from the famous Dr. Cook, of North Pole fame. He not only taught us much that was valuable, but won our hearty friendship.

The Sunday sermon and the five lectures by Dr. John H. Eager were largely attended and greatly enjoyed. Dr. Eager's lectures are not only interesting, but decidedly valuable.

The first quarter of the forty-second annual session of Blue Mountain College is closing this week with quarterly examinations. The attendance has been better than the attendance of the first quarter of last session. What the European war and the low price of cotton will do for us during the next three-quarters remains to be seen. At present we are hoping that the attendance will hold up as well as usual in spite of the distressful financial situation.

Our second quarter opens Monday, the ninth. Blue Mountain's new pastor, Dr. W. A. Whittle, is preaching great sermons, and seems to be winning all hearts. Dr. Whittle has been making occasional visits to Blue Mountain for the last twenty-five years, and was no stranger here. He and the writer were schoolmates and intimate friends at Louisville thirty years ago. He is a native of Alabama and a graduate of Howard College.

Cordially,
W. T. LOWREY.

MISSISSIPPI BAPTIST CONVENTION.

[Continued from page 5] worthy of the support of Baptists, and a Christian institution without a Christian impress is not worthy of the support of Christians. The standard of instruction is high and thorough. The following recommendations came with the report:

1. To more thoroughly equip them for the Master's service.
2. To give them their loyal patronage and support.

Thursday—Afternoon Session.

The devotions were led by C. M. O'Neal. The following were appointed a committee to confer with the committee of associations as to the arrangement of time of meeting of the association: P. I. Lipsey, I. P. Potter, C. C. Pugh, N. R. Drummond and J. B. Lawrence.

The committee on laymen's movement presented an interesting report. Special attention is called to the efficient work of the chairman of this committee, Brother N. R. Drummond and his predecessors, who have been faithful and untiring in their efforts in behalf of the movement, and have accomplished a great deal for the cause. The interest in the work in Mississippi is greater at this time than it has ever been. The report suggests that we should have a leader and he must be a layman and a man of successful business ability and who has the love of God and for his fellow men in his heart. The time has arrived when this recommendation should be carried out and the report strongly recommends that, in the judgment of the Convention Board, be wise, and a man fitted for the position is available, that a secretary be put in the field at the earliest practicable moment. This secretary will, of course, be under the absolute control of the Convention Board just as the enlisted secretaries are. This man should not solicit money. He should organize, enlist and educate the laymen of the State, laying special emphasis upon the tithing incomes and the Scriptural and weekly plan of giving. The laymen's convention will hold its next convention in Meridian, February 9-11, 1915. The report was spoken to by Secretary J. L. Henderson and President Whitfield, of the I. I. & C. These speeches were inspiring.

Dr. C. C. Pugh presented the report on home missions. There are at least four possible attitudes which professing Christians sustain toward the great work of missions:

1. There are those who oppose the whole enterprise, who are anti-missionary in both faith and practice.
2. Those who lay chief emphasis upon home missions to the neglect of the work beyond.
3. Those who stress foreign missions to the neglect of the needs at home. Many are fascinated by the glamour and romance of things far away.
4. The right position is that set forth in our Lord's commission which puts emphasis in due proportion upon every phase and stage of the work, from home unto the ends of the earth. Several basic reasons for home missions are set forth in the report, including teachers in the mountain schools; enlistment men, evangelists and missionaries. There were 1,447 workers under the board. They reported the large sum of 30,861 baptisms, and total additions to the churches, 56,747. There were 378 church buildings erected and improved and 758 Sunday Schools organized. The total sum raised last year amounted to \$418,856. The mountain schools now number thirty-four, with an attendance last year of 14.

The work of the present year is projected upon a basis of \$461,200. The board is expending in our State this year a sum of \$9,550, distributed as follows: For co-operation work, \$5,500; church building, \$3,700; work among negroes, \$1,050. We are asked to raise for this year \$31,040. Dr. B. D. Gray, secretary of the home board, made a thrilling talk.

The report of the committee on orphanage was read by Dr. W. A. Borum. The difficulties that hampered the board this year are:

1. We thank God that while a very serious epidemic of sickness prevailed among the children, it was skillfully handled by our superintendent and his helpers, and was of comparatively short duration, with but one fatality.
2. Because of the loss of the old school building by fire, new facilities had to be provided for the children's schooling.
3. The insufficiency of funds received during the year for running expenses has been a great embarrassment to the superintendent. It has not only required the exercise of the most rigid economy, but it has necessitated the incurrence of a debt to meet the daily needs of the home. The committee recommends that:

1. On Sunday before Thanksgiving every pastor in our convention make an urgent appeal to his congregation in behalf of the orphanage.
2. That our churches and Sunday Schools over the State pledge themselves to support each an orphan at the expense of \$5.00 per month.
3. That churches along the lines of railroad which are to furnish cars this fall to bring provisions to the orphanage, earnestly endeavor to fill these cars en route, marking their packages "for the Baptist orphanage."
4. That this Thanksgiving season register the high water mark reached by our churches in providing all things necessary for our orphanage.

The next session of the convention will be held with the First church, Hattiesburg, Wednesday before the second Sunday in November. The boards remain practically as they were last year. The preacher will be selected by the committee on program.

Thursday—Evening Session.

The devotions were conducted by Dr. I. P. Trotter, of Grenada. The singing was charming.

The committee on foreign missions reported through W. C. Tyree, of Greenwood. There are missionaries at work in seven foreign fields, viz.: Italy, Brazil, Mexico, Argentina, Japan, China and Africa. In these countries we have 380 churches, 833 outstations, 30,000 members and 542 Sunday Schools with 22,000 scholars enrolled. There are 9,376 students in our mission day schools, 420 of whom are in our theological seminaries and training schools receiving specific preparation for Christian work. Fourteen new missionaries were sent out during the year, thirteen to China and one to Brazil. The present force of workers embraces just 300 missionaries, of whom twenty are under appointment but have not sailed for their respective fields. In addition to these we have 635 native workers. There were 5,252 baptisms, the largest number ever reported, and 720 more than last year. The largest number of baptisms reported in any one field was 1,831 in the North China mission. Mississippi failed to raise the apportionment last year. The apportionment this year is \$43,000.

Dr. Wm. H. Smith, of Richmond, Va., the editor of the Foreign Mission Journal, spoke to the report in a very optimistic way. A returned missionary, E. A. Nelson, from Brazil, having been there as missionary for twenty years, spoke to the report. He presented some idols from the Amazon valley. Some books read and studied by the Catholics were presented.

A collection for the \$5,000 debt was taken for the orphanage, which amounted to \$4,595. Many pastors pledged to take a collection for the debt when they get home.

The report of the committee on the Judson centennial fund was read by W. A. McComb. It was recommended that the State Convention endorse the action of the Southern Baptist Convention in launching this movement and that the doors of our churches be opened to the representatives of this fund. W. A. McComb spoke to this report.

Friday—Morning Session.

The day opened cloudy and raining a little.

The delegation is somewhat thinned out, many having gone home.

M. J. Derrick, of Ackerman, led the devotions.

The committee on Sunday Schools reported through W. A. Roper. The report suggests that there are 1,200 Sunday Schools in the State. There are 1,500 churches; many of these have no schools, but some churches have two or three schools. Teaching is an essential characteristic of the Jewish economy and an integral factor of the Christian churches in the declared plan of its Divine Founder.

The church is God's one agency for the propagation of the gospel to the ends of the earth. The Sunday School is a department of the church work. In an important sense it is the base of supply. We look to the churches for workers in the kingdom, for men and women trained to dare and to do for Christ. There are 2,500 in the teacher training department in Mississippi, holding diplomas. Baptists have a distinct message, and a heavenly commission to give this message to the whole world. An effort is now being made to organize conventions in every association. We now have a State Convention, which meets at Durant, March 16-17, 1915. The committee urges all the people to heartily co-operate with the field agencies. The two encampments are brought to the attention of all our members. It is suggested that a woman be put in the field as a worker in the primary work.

W. R. Cooper read the report on financing the kingdom. The committee recommends the Bible plan suggested by the Apostle in I Cor. 16.

C. Cleveland Kiser read the report on woman's work. The women of the State have raised for different denominational purposes the grand sum of \$80,454.33. This is \$14,921.61, or nearly 33 per cent increase over last year, which was itself a record-breaker. The report mentions the splendid year's work and almost phenomenal success of the worthy and efficient secretary of this union, Miss Margaret Lackey. She has traveled over 8,000 miles, campaigned in forty-one of the fifty-four associations; attended nine associational meetings; visited 136 churches; organized 127 societies; taught mission study classes in both encampments; made addresses and all on an expense account of \$262.26.

The committee on resolutions reported. It suggests that the program committee appoint a reporter for our daily papers to announce through these papers the convention and its work.

The report of the committee on B. Y. P. U. work was read by Sunday School Missionary Holcomb. The following recommendations were made: First, that we co-operate with our B. Y. P. U. field worker in every possible way. Second, that we organize the young people in our churches and that we encourage the young people in our churches and that we encourage and assist them in this work. Third, that we urge our young people to attend our summer encampments, Sunday School and B. Y. P. U. Convention at Durant, March 16-17, 1915.

This report was spoken to by W. E. Holcomb and L. P. Leavell.

CHRISTIAN CHARACTER.

By Rev. D. W. Bosdell.

I shall not deal with the building or testing of Christian character, for that would necessarily involve me in a discussion of the one foundation and the process of testings to which such a character must fall heir. These matters I shall leave untouched, and devote myself to a discussion of the Christian character as a thing to be dedicated to God, and under His blessings a personal service to one's fellows. With this understanding let us notice

Self-dedication.

This we find to be the privilege of every man

and the challenge of God to us is, "Who then offereth willingly to consecrate himself this day to God?" (1 Chron. 29:5). This is God's call to the world that men and women dedicate their lives to His cause. The difficulty of such a task grows out of the multitude of temptations to do otherwise, and man's natural aversion to such an act. Self-dedication, however, may be induced by:

First, the proper estimate of the power of individual influence. This is a day of worship of the impersonal in the state and society. We are prone to think of the masses without attaching very much value or importance to the individuals who compose them. It is just here we need to face some facts. As we look back over the past, we see that certain names are connected with the achievements of all history. When we think of discoveries we are forced to connect these with the influence of certain individuals; also, in the revolutions wrought through the sciences—these must be connected with certain names; and the same is true in the history of music and poetry. Hence, we see the individual taking his place in the world as the valued element in all history. This is more especially true in the activities of the churches of Jesus Christ. The history of God's work among men is the history of what God can do through individuals. Dr. Edersheim says concerning the history and spiritual significance of Samson, that "his life was intended to show the meaning and power of the dedicated life. What deliverance God could work by His people, even by a single Nazirite." When we read such passages as Heb. 11:32-38, which speak of the achievements of these heroes of the faith, men dedicated to the service of God, we are mightily moved to follow their great examples.

Secondly, self-dedication may be induced by personal enthusiasm. Men do not all admire the same thing as beautiful, but the most appealing thing in all the world is enthusiasm expressed in some personality. In this, one character stands out in striking outlines above every other—Jesus Christ. All kinds of overtures were made to Him, even to "all the kingdoms of this world," but in majestic splendor He rose above these, and was swept on by the force of the enthusiasm and devotion under which He lived. And He said, "I, if I be lifted up will draw all men unto me." It is said, "The blood of the martyr is the seed of the church," and why? Because the world cannot withstand the power of personal enthusiasm. These martyrs in the ages of the past, as they have marched to the stake and to death, praising God as they went, have won the bitterest enemies to the cause they represented. This is true of the spirit of patriotism as manifested among the nations. Such has won the highest respects of an on-looking world. And in all ages agnostics and even infidels, who have resisted arguments made by the ingenious, have been won to Jesus Christ by the devotion and enthusiasm of His followers.

"The immortal gods

Accept the meanest altars, that are raised
By pure devotion."

Thirdly, self-dedication is further induced by knowing the full effect of Christian character as a vitalizing force. There is tremendous power in lofty ideals, held up before men, ideals at once so high that none can attain to them perfectly, yet all must admit, desire and aim at them in all actions of life. It is in this respect that the Christian is intended to be "the light of the world." The history of benevolence and charity is replete with illustrations of the magnetic influence of high ideals held up before men. Lord Chesterfield spent one night with Fenelon of France and then said, "If I had spent longer I would have had to embrace what he believed, so beautiful was his life."

This is what God would have every Christian life be.

Therefore, these facts are powerful in inducing us to dedicate our lives to Him. When we see what individuals have done under the blessings of God, felt the power of personal enthusiasm and know the vitalizing force of high ideals, we are induced to answer God's challenge, "who," "this day." Let us next notice Christian character as a

Personal Service.

That the Christian character may be used as a personal service, under the blessings of God, is a very important truth. This is usually known as the descent for service (Matt. 17:9-21). Above the stormy set of human sin and woe and helplessness, there still breeds the same great heart of love and longing. Our fellows all about us groaning in sin, the worst kind of demons still working their will in their poor victims, the cry of parents going up, and disciples blundering and falling in well-meant efforts—what an opportunity for service! In the beginning God said to Moses (Gen. 12:2), "Thou shalt be a blessing," and the Lord took up the same truth when He said, "Ye are the salt of the earth" and "the light of the world." Prof. Gibson says, "The world has often made great advances in civilization; but these, unless counteracted by forces from above, have always been accompanied by a degeneracy in morals, which in course of time has brought about the ruin of mighty states. The only possible counteractive is the introduction of an element into society which will hold in check the forces which make for unrighteousness, and be itself an elevating and purifying influence." Such an element Christians were to be in the world.

First, in all personal service the Gospel at once becomes a guide as to motive. In very much of the conduct of life the laws of the land are silent as to motive for doing the thing, but the Gospel deals with this in a special way. The definition of "law" as given by Blackstone has been approved and admired by all great and good men, and is: "Law is a rule of conduct, prescribed by the highest authority of the state, commanding that which is right and forbidding that which is wrong." From this, however, we may see that the motive is not before the writer. Our Lord lays special emphasis on the fact that in the ethics of the Gospel, "It is not the quantity of work done or the amount of sacrifice made that will determine the reward, but the motive back of the work or sacrifice." It may be that "the first shall be last and the last shall be first," due

to that method in determining His estimation.

Secondly, in personal service the Gospel deals with the secret conduct of man. No moral law endeavors to reach the inner life of man—his imagination and thoughts, and yet, it is in these that the crime or guilt lies (Matt. 5:22-28). Not only in the outward conduct sin, but the inward thoughts and desires as well. The essence of any crime is to be found in the heart, though no word be spoken or muscle moved. Such is the Savior's teaching on the great subject of sin. Therefore, in doing all kind of service the Gospel is an expulsive power within man, driving out all that which is dross and impure.

Thirdly, with one's heart right and what is being done actuated by the proper motive, the Christian life should be a personal service to those with whom we live. "Whosoever you do, do all to the glory of God." Men should more and more see their inter-dependence as "members one of another." God said in the beginning (Ex. 19:6-7), that His people should be "a peculiar treasure," and through the apostle Paul (Ti. 2:14) that He would "purify unto Himself a peculiar people." We are taught in Lev. 17:1 to 26:46 that His people who wait before Him are to be a holy people, and by Christ that His followers are to live in the world and before men, "perfect as your Father

who is in heaven is perfect." Therefore, God calls upon men everywhere to dedicate their lives to Him, with the assurance that He will make them a personal service to the world under His blessings. But what is the worth of a life? What is man worth to this world? What are educational institutions worth to the people who support them by taxation? These are great institutions, but what are they worth to our people? Just what they put into the people, and no more nor less. It is not what sciences do they teach and treasure of knowledge have they, but what do they put into the people? All must admit there is entirely too great a distance between what our state colleges teach and what our people practice, and the efficiency of these institutions must be determined by the practice. In like manner what is a man worth in the world? Is it his millions of accumulated wealth? Not so. Is it his great talents? Not so. His real worth to this world must be determined by what he puts into man, of his wealth, talents and self. The time will come, therefore, when the man who dies with his money in the banks, his powers and forces not having been used, will be looked upon as a failure in life. What is an educated man worth? He may have mastered many sciences and languages, and accumulated many facts; but what has he taught? His learning is gauged, in the scale of truth, by precisely what he has sown, not reaped. What is a rich man worth? No more, no less, than what he has invested in human values. Our spiritual real property, is what Bushnell calls "the property right we get in souls." So, the educated man who dies, having failed to teach his fellows, has a worthless education; and the rich man who dies with his millions is really not worth a cent. "The time is coming," says Dr. Frank Crane, "when public opinion will dispense the man who dies a millionaire, as being truly worthless. Honor, love and esteem are for sale in the market of the world; the price is yourself." Truly men are beginning to think

"It matters not how long we live, but how."

It was in pursuance of such a thought that our Lord said, "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall find it." (Matt. 16:25.) Thus God calls to men everywhere to be a man. Mathew Arnold saw in a vision, that the air about him was filled with voices and each was calling to him to be a man, and we know what it made of him. But some will say, "I can't." One day a gentleman was passing along the road in northern Ireland, and hearing voices he drew near the house from which they came. Just as he was before the door it opened, and he saw boys spelling, but not all, for one, with sad face, stood over in the corner. The stranger went in and said to the teacher, "What of this boy?" The reply was, "he is no account. I have tried ever so hard but I can't make anything out of him. It is just not in him." The stranger went over to where he stood, and putting his hand on his head said, "My boy, don't give up, try, try again, for you may be a great scholar some day." These words seem to set his little soul on fire, and he said in himself I will excel in my studies, and that boy grew into the great scholar of Dr. Adam Clarke. What was true of this boy may be said of multiplied thousands all over the world today.

"Awake my soul; stretch every nerve;
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

Lucedale, Miss.

Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"He that glorieth, let him glory in the Lord."—
1 Cor. 1:31.

ANNUAL MEETING OF W. M. U.

The twenty-fifth annual meeting of the W. M. U. of Mississippi was already in progress in the Presbyterian church of Oxford when the three-o'clock train brought your scribe to this beautiful college town, on Tuesday, November 10, 1914. The devotional exercises, conducted by Mrs. F. S. Lovell, of Oxford, had been concluded, but we heard the cordial address of welcome by Mrs. L. L. Farley, of Oxford, with the response to it by Mrs. Ione Brown, of Grenada. The greetings from the superintendents of the associations were in most cases encouraging and inspiring. The reports of the four vice-presidents, "What Shall I Render?" by Mrs. A. J. Aven; "By Way of the Hedges," Mrs. Martin Ball; "A Story of Growth," Mrs. Ann Waller Longest; "Others," Mrs. B. B. Jurvis, followed. These were given in full in the woman's edition of The Baptist Record. The reading of these reports, with the reports of the treasurer and office secretary, Mrs. Rhoda Enoch, of Jackson, brought the meeting to a close for the afternoon, some necessary business having been transacted.

Tuesday Evening.

Devotional exercises conducted by Mrs. Auber Wilds, of Oxford, opened an evening of instruction and helpful discussion on young people's work. The Y. W. A. conference was presided over by Mrs. Rhoda Enoch and her modest words of introduction should nevertheless much forward progress. Mrs. E. D. Solomon, of Hattiesburg, in the treatment of her topic, "What the Y. W. A. Stands for," showed many ways in which the organization has a direct influence upon individual life and church work. Mrs. J. L. Johnson, in her own inimitable way, spoke on "What We Are Doing for Our Young People," pointing out the weak place in the method of some, and showing that love and tact can bring success in this most important work. Miss Mary Rattle's report as college correspondent gave details of many letters written, visits to schools and colleges, much earnest activity among our girls away from home. Mrs. Maude R. McLure, of the training school at Louisville, Ky., told us of the home over which she presides as honored mother and preceptor, where young women from all our Southern States and some from other sections, learn life-lessons that shall fit them for missionary usefulness at home and abroad. It is impossible to describe this address, so tender, so loving in dealing with the needs of her kind, and of the poor people among whom they labor and find a large part of their training, so unconsciously revealing of the strong heart-ties which bind her to all these, so wise in touching lightly upon relations and events too personal and sacred for public discussion.

Its immediate result was to arouse new interest in the training school, and each heart, we believe, carried away within it new desires for the attainment and daily exercise of the Christian excellencies which enter so largely into the usefulness of this elect lady.

Wednesday Morning.

In the absence of Mrs. R. A. Cochran, Mrs. W. A. Roper led the devotional exercises, and after reading and prayer called for promises from God's Word that were precious from their fulfillment. The almost universal response to this request gave us the proper attitude of mind to appreciate the president's address, which treated of God's guidance during the past year, and of purposes for the coming one. The splendid report of Miss M. M. Lackey showed an indefatigable activity on her part which was a factor in the increase this year of \$1,500 in missionary contribution for Mississippi women. An inadequate word of appreciation of her devoted and successful work was spoken, and then we offered thanks to God in the doxology. The reading and discussion of the constitution with its proposed amendments, took much time and produced much questioning, but resulted in the adoption of the amendments. The nominating committee, composed of one from each association, then made its report, recommending the same officials, with the important exception that Mrs. G. W. Riley, of Houston, was nominated for the presidency, Mrs. W. A. McComb having previously requested that her successor should be chosen. The report was unanimously adopted, and later in the day resolutions were offered by Mrs. W. A. Borum and adopted by a rising vote, in appreciation of the fine service of the retiring president, who has efficiently directed the forward progress of the W. M. U. of Mississippi for several years, and is widely beloved. After the adoption of the report of the nominating committee, Mrs. Riley was escorted to the platform by Miss Lackey, and received the gavel of authority from Mrs. McComb.

The noonday consecration hour, conducted by Mrs. W. C. Tyree, of Greenwood, had for its subject the theme of the 116th-117th Psalms, praise of and reliance upon God.

Wednesday Afternoon.

The opening exercises were led by Mrs. Lula F. Smith, who found lessons of Christian faith in the story of Elshia and the Shumanite woman. Mrs. Lloyd Garrett, of Corinth, read a comprehensive paper on "Our State Work," and the orphanage was represented by Mrs. J. R. Carter, assisted by a visitor, Dr. J. R. Carter, who happened (?) to be present. A subscription from societies and individuals, amounting to \$350, was taken for the orphanage debt. A beautiful gift-book, published by a member of the Union in order to build a school in China for Miss Mary Anderson, was brought forward and spoken of by Mrs. J. L. Johnson, Jr., Miss Sumrall and others. A large number of the books were taken, going up into the hundreds.

The conference of associational superintendents was led by Mrs. P. I. Lipsey, of Clinton, and participated in by all the superintendents present. It is hoped that the helpful effect of this meeting will be observed in the future. After transaction of business, the convention adjourned with prayer, to meet next November in Hattiesburg.

MRS. P. I. LIPSEY.

ECHOES FROM THE CONVENTION.

"Am I like Jesus?"

"It was the best of meetings. We all felt so much at ease."

"It was the best meeting we have yet held. Each one who spoke seemed Spirit-filled."

Did you secure a Calendar of Prayer while in

Oxford? If not, send fifteen cents at once to the Jackson office and get one.

"It was the best W. M. U. meeting I ever attended, our entire W. M. U. not excepted. Our women made no display whatever of dress."

What arrangement did you make to help sell "Keep My Money?" Every sister in the State should do her best right now that the books may all be sold and the money ready for Miss Mary Anderson by Christmas.

Mrs. J. L. Johnson's talk on "What We Are Doing With and For Our Children" aroused in many hearts a deeper sense of duty to our young people, and many resolved to go home and take up the "leadership," if that duty is thrust upon us.

Those who heard Mrs. McComb's beautiful classic will never again breathe the fragrance of the lilac bloom without remembering—and reaching out for something higher and holier in the remembrance. Our dear sister has in the past brought to us many helpful messages, but none of them more uplifting than this one of deep consecration.

"At our associational meeting there was a regular howl about not getting literature." (The corresponding secretary heard this, and her heart just leaped for joy! Not because the sisters were "howling" over her failure to do her duty, but because, less than one year ago some churches in this very association wrote, "Please don't send us any more literature; we haven't got time to read it.")

Familiar faces that we are wont to see at the meetings were absent this time. Each one was unavoidably kept away. But each one who was on the program and could not come failed not to send her helpful message. Mrs. A. J. Aven's, on "Tithing," Mrs. T. J. Bailey's, on "Our Woman's Page," Mrs. R. L. Bunyard's, on "How to Secure Reports from Societies"—these and others made their influence felt for great good through the pen.

MISSISSIPPI WOMAN'S COLLEGE GREETS THE CONVENTION.

Our whole student body attended the State Fair on October 26th. The G. & S. I. Railroad furnished a special train and showed us every courtesy in their power. The trip was thoroughly enjoyed, being without any unpleasant incident or aftermath. Our greatest pleasure was in seeing Mississippi College outplay the University foot ball team.

On Saturday last our basket ball team, accompanied by a large faculty delegation, went down to play the girls of the Poplarville High School, the score being 34 to 11 in our favor. Prof. Thigpen, of Mississippi College, is the popular high school superintendent. Among his assistants is Miss Dixie Moore, one of the leading members of our last year's junior class. We were treated royally while in Poplarville.

Saturday night the Hermenians entertained at a Halloween party which was an occasion of great pleasure. The decorations and refreshments were highly appreciated by the fortunate guests.

We wish that the whole convention might visit us at our work in the new administration building. It is worthy of our daughters.

J. L. JOHNSON, JR.

Hattiesburg, Miss.

Sixty students were enrolled in the new theological seminary of the Methodist church at Atlanta, Ga. The old theological department at Vanderbilt had only twenty. They are deserting the old ship.

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water, and in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer with Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

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Post Office.....

Express Office.....

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 9.

November 20th.

CHRIST CRUCIFIED.

Mark 15:21-41; Luke 23:39-43.

Motto text: "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted."—Is. 53:4.

Outline:

1. The third hour.
2. The sixth hour.
3. The ninth hour.

Connection—immediate with last lesson.

1. The place of crucifixion to where He who "came to give his life a ransom for many" was led immediately after his condemnation and shameful mockery, was Golgotha, "the place of a skull," probably, from this name, a low, round bare hill. It was outside the city (John 19:20; Heb. 10:12). He went out "bearing his cross," as was customary with criminals, but its weight for his waning human strength, and Simon a Cyrenian, a man accidentally encountered (Acts 2:10 and 11:20) was hastily impressed to carry the too great burden. We know nothing of him beyond the statement given here that he was the father of Alexander and Rufus. Reaching the place of execution, an effort was made to give the Savior a benumbing draught, which, it is said, was provided by the wealthy ladies of Jerusalem for all who were about to be crucified. In his exhaustion he tasted it, but recognizing its purpose, refused to drink it, being determined to meet death with all his powers unimpaired. "One who could consent to die a death of stupefaction could be no Savior." (Clarke.) "And it was the third hour and they crucified him," nailing him through hands and feet to the cross. Above his head on the cross was inscribed in Latin and Greek the statement of his crime, "The King of the Jews." Pilate had refused to change the statement at the request of Jesus' enemies, who wished it to state only his claim of Kingship (John 18:37). Luke narrates that Jesus here spoke the first of the "seven words on the cross. Father, forgive them, they know not what they do." This was utmost love that spoke, unaltered by outrage and misery, breathing the spirit of forgiveness and recognizing the ignorance that rendered pardon possible. (1 Tim. 1:13; 1 Cor. 2:8.) The four soldiers who were his executioners divided his garments, but for the seamless coat they last lots, unconsciously fulfilling David's words in Ps. 22:18, "They part my garments among them, and cast lots upon my vesture." Near him were crucified two others—robbers, malefactors—men who were suffering the righteous penalty of violent deeds. Probably the position of the crosses, that of Jesus between the other two, was maliciously meant to give him exaltation among criminals, pre-eminence in punishment. One of the

robbers railed at him and sneeringly asked him to cast himself and them if he were the Christ. He is rebuked by his fellow, who acknowledges the justice of their own suffering and begged remembrance from Jesus when he comes into his kingdom. The Savior, uttering the second of the words on the cross, promised that he should that day be with Him in paradise, a promise marvelous from one hanging on a tree, a promise that indicated no passing doubt that He was about to enter the glory of His Father. The impenitent malefactor was not alone in adding grim ridicule to his suffering, for he who had endured in his trial the mockery of Jews and Gentiles, now passed through a third period of derision when a miscellaneous crowd offered its taunts. Shaking their heads in scorn as they pass by, with gestures and grimaces they showed their contempt. Recalling the charge made at the trial, they inquired why he who could destroy the temple and rebuild it in three days did not use his power to free himself from his death agony. They knew not that his words were even then in process of fulfillment, and that the temple of his body was being destroyed to be raised again in three days. The high priests with insulting by-play, "mocking him among themselves," said that though he had saved others, his power would not avail to save himself. He trusted in God; let Him deliver him now. (Matt. 27:42-43.) They even sought from him again the convincing sign by which he might win their faith: let Christ the King of Israel descend now from the cross that we may see and believe. John relates at this time the third of the utterances from the cross. Looking upon his mother, weeping beside him, he commits her to the care of John with the words, "Woman, behold thy son," and to John, "Behold thy mother." Even in these last dying moments his mind dwelt upon others, and provided a protector for the mother he loved.

2. We may believe that as the darkness which covered the whole land from the sixth hour to the ninth, descended, carping voices were silent and the noise of the crowd was stilled. This darkness seems to have been a supernatural event, "a silent expression of sympathy from inanimate nature," under the hand of God. It symbolized God's estimate of so horrible a deed, and silenced the wicked license of men. During the three hours of its continuance from twelve o'clock until three, the Savior suffered in silence.

3. As the darkness passed away the silence was broken by the Savior's voice. The prophecies of the twenty-second Psalm had doubtless been recalled to his mind throughout the day by their fulfillment, and now he uses the first verse of this Psalm in his cry of agony, "My God, my God, why hast thou forsaken me?" It was not drawn forth by any change in his Father's feelings toward him or by any anger, even temporary, in

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the Father's heart against him, for this was the hour of his supreme and perfect obedience to his Father's will. "As in his life, so in his death, the final task that was laid upon him was to suffer the agony that sin could inflict upon a Being sinless and divine, and to bear it sinlessly and with perfect virtue, using for his endurance no process that were foreign to humanity." (Clarke.) God turned his face from him, that "he his own self might bear our sins in his own body on the tree, that he might put away sin by the sacrifice of himself," that this sacrificial agony might be perfect and complete. Of those who heard the cry, some that stood by remembered the expectation of Elijah's coming in connection with the Christ's, and perhaps still insulting, said, "Behold, he calls for the help of his fellow messenger." As Jesus in physical exhaustion said, "I thirst," his fifth word, one gave him a sponge full of the sour wine at hand, but some still said, "Wait and see if Elijah comes to save him." On the evening before, in praying to his Father, Jesus had said, "I have finished the work which thou gavest me to do." Now at the full and triumphant completion of his task, he cried, "It is finished," and shortly afterwards, with the final word of perfect trust, "Father, into thy hands I commit my spirit," he bowed his head and yielded up his spirit.

The temple curtain between the holy place and the holy of holies was rent in twain as Jesus "became obedient unto death, announcing the end of the old sacrificial religion, and declaring the way to God henceforth open to men. (Heb. 10:20-25.) The centurion who stood by the cross, was profoundly impressed by his death, and said, "Truly, this was the Son of God!" The faithful women who had ministered to him in his life, and others with them, were also present but afar off, as "he made his soul an offering for sin." (Is. 53:10.)

"When I survey the wondrous cross On which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride. Were the whole realm of nature mine,

That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all."

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Clinton, Miss.
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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

"Instruction? I should say so. I feel like I've been to school from the primary plum on through the high school." Thus Barrett voiced his opinion.

"But you failed to pass and get your diploma," laughed Nannie.

The sherry, served by Mrs. Baskette, seemed to cool the feverish brow of the boys, for much and unusual thinking had warmed them. The boys very generously offered their papers to the girls for mementoes of the occasion, but they declined; they advised the boys to keep them for the kitchen fires, since the papers were so dry.

"Did you ever see a picture of God?" asked Aunt Rose.

Each one looked solemn.

"No," finally said Allah, "but I've seen lots of pictures of Christ."

"Yes, many artists have painted Christ as they thought He looked, but in some way the pictures have never satisfied me," said Aunt Rose, "for so many of the best pictures have incorrect ideas. For instance the picture where Christ is represented as delivering the keys to Peter, Christ is beautifully dressed and Peter's costume is rich and expensive. Peter was a fisherman and Jesus was raised a carpenter, and they in their long and toilsome trips by land and boats dressed very simply and plainly.

"In the picture of the last supper Jesus and the apostles are sitting up around the table, when in the East in that day, the people partly reclined when eating."

"There isn't a brush-painted picture of God," said Aunt Rose, "but a beautiful pen-painted one by S. D. Gordon, and I want you to have this.

Aunt Rose easily found the book and told to them the wonderful story picture thus:

"A teacher informed a minister that his son had not been in school for three days, and came to find out if the boy were ill. The minister told the teacher that his boy was well. After the teacher left, the father sat thinking. Presently the boy came in, and as soon as he looked at his father, he saw that his father knew about those three days. The son was invited into the library and there the father in a quiet, sad voice, told the boy how much he had trusted his son, Phil, and now, he found that Phil had been living a lie for three whole days. Then the

father prayed with Phil. After the prayer the father said:

"My son, sin and suffering go together. Now for your sin you must suffer. Go to the attic and I will make a pallet for you and I will bring up your meals. You must stay three whole days and nights—just as long as you lived the lie."

"Supper time came, but food choked the father and mother as they looked at the empty chair. Nine, ten, eleven, and twelve struck, but how could the father and mother sleep when their only child was up in the attic? Finally the father could stand it any longer, so he went to the attic, and found the boy wide awake. In between the sheets the father got. And the tears of father and son became mixed before either could sleep. The second and the third nights the father slept in the place of punishment with his boy.

"Will you be surprised, Happy Band, when I tell you that Phil is now a missionary in China. Just so, God stayed in the tomb, in the person of His Son, for three days. He will put His life day by day right along with yours if you only want Him."

"Somehow," said Volle Dobbs, "that story makes me think of Run-away Bob. A young woman in a town in Scotland gathered a class of poor boys. The superintendent gave each boy a new suit. Ragged Bob came for a few Sundays and then dropped out. The teacher sought him and found that the new clothes were torn and dirty. The superintendent gave him the second suit; and Bob came a few Sundays more. The teacher and superintendent talked it over and decided to give him the third suit. This time they were successful. In after years, ragged Run-away Bob became Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, thus giving the gospel to the teeming millions."

The Snow-drop Spirit.

It was a merry crowd that stopped at the Ivy Spring. Aunt Rose had decided to bring the Happy Band here for the afternoon and lunch, returning in the late shadows of evening. Each member could get home soon after high-fall.

The Ivy spring sprang from the cliff and made a beautiful little cascade as its cool, sparkling waters tumbled down the rocks and then glided in a rivulet through the woods between grassy banks. It was an ideal place for a quiet picnic.

Just before lunch, while the Happy Band sat or lay on the grass in the

MEDICATED SMOKE DRIVES OUT CATARRH

A Simple, Pleasant, Reliable Way, and It Costs Nothing to Try.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 450 Walton St., Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

Dorothy Page

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"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, egg-shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent post-paid for 60 cents.

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Jackson, Miss.

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Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
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IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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You don't have to fuss and shake a Laughlin to start the ink—It's a Self Starter. You don't have to fill the Laughlin, it's a Self Filler. You don't have to clean the Laughlin, it's a Self Cleaner. You don't have to monkey with awkward or unsightly locks, extensions, or so-called safety devices—There are none.

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Holder and cap of scientific reinforced construction throughout, see illustration. You don't have to wait until a Laughlin is ready, it's ready to write when you are, the air-tight leak-proof construction keeps pen and feed "primed," insuring a free uniform flow of ink instantly—even though not previously used for a year. It performs these functions with no more hindrance or interruption to your thoughts or writing inspiration than your breathing. These results—your money back.

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Fill out and mail today
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Gentlemen—Here is \$2.50. Send me the pen described in this advertisement. If pen is not satisfactory, you refund the money.

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"TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

shade, Aunt Rose spoke to them thus:

"Some business men were once on the train, discussing their methods of business and their vacation sports. One man said, 'For my vacation I go to my orange grove in Florida. And there I graft sweet oranges on sour orange trees. It is rare fun, and I go to other orange orchards and help out my friends, so that I am quite a success in turning sour oranges into sweet.'

"A listener took this saying for a life motto and determined to make sour lives sweet, showing in human form the snow-drop spirit.

"A little flower once awoke under the ground after a bitter winter and decided to push its way up to the sunlight. The earth was cold and hard, which meant much work on the part of the flower which should have to break through the encrusted soil. At last up came the flower, and, if it thought its conflicts were now over, how greatly mistaken it was. There were clouds, cold winds and rain and but very little sunshine. But it persisted, like Bruce's spider, and soon the passers-by were attracted by its beauty and fragrance.

"In a testimony meeting a young girl overcame her timidity and ventured to tell that she loved Christ, and expressed her desire to serve Him. After the meeting an elderly woman said to her, 'Wait until after you have been a Christian twenty-five years and then you will have something worth saying. Children should be seen and not heard.' How crushed the young girl felt, but she had too much grace to give up, and now she is a prominent and an efficient worker in the kingdom.

"How often our little acts of kindness seem wasted; the passing of a song book; the giving up a desirable seat; the smiling bravely in defeat; encouraging others in success; but sometime, some place the reward will come. Press on, my Happy Band, with the snow-drop spirit, shedding the perfume of a beautiful, fragrant Christian life, thus overcoming difficulties and making sour lives sweet.

"Do the work that's nearest, Though it's dull at times, Helping when we meet them Lame dogs over stiles; See in every hedge-row Marks of angels' feet, Epics in each pebble, Underneath our feet."

"Aunt Rose, I saw in the papers last week that a poor woman in Louisiana had been arrested by the medical authorities because she had leprosy. Father says it is a dreadful disease. Can you tell us about it. The Bible says something about lepers." It was Barrett Carmack, the son of a physician.

"Why, yes," she replied, "don't you remember the ten lepers that came to the Master one day and He healed them and only one came back to thank Him?"

"And he was not a Jew, but a Samaritan," interrupted Volle Dobbs. "I am glad," continued Aunt Rose, "that you have mentioned the subject, for that reminds me to tell you about certain people who were lepers

CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Is Harmless To
Clean Your Sluggish Liver
and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

and who illustrate the snow-drop spirit.

"You will read a good account of the laws for the lepers among the ancient Israelites in the book of Leviticus in the thirteenth chapter.

"There are thousands of lepers in eastern lands and some in the United States. We have a leper colony in the State of Louisiana. Until late years the lepers were left to their misery and loneliness, but since the gospel has been carried to heathen lands, these poor creatures receive Christian attention and care, both for the body and the soul.

"The disease is often called the 'dread plague,' because the skin of a leper turns whitish grey and colorless, that is, without the color of blood. The lepers suffer intense pain and the different parts of the body are destroyed by the disease. Sometimes a leper may be seen with an arm or a foot gone, or eyes out. Fingers drop off or an ear disappears, the voice becomes croaky, for the throat becomes infected. It is impossible to describe the awful suffering of these poor people.

"The misfortune of the leper is increased by the fact that he must be cut off from other people. You remember your Sunday School lesson telling about those in the New Testament who were forced to stand away from other people and cry 'Unclean, unclean!' when any one approached?"

"How long can they live with the disease?" asked Allah.

"The average time that a person can live with the leprosy is about seven years, although some live longer. Now let me tell you of a famous leper. How many of you ever heard of Father Damien?"

Several voices answered in the affirmative, but confessed to but little more than a knowledge of the name.

"Joseph Damien was born in Belgium, January 3, 1840. From boyhood he had an untiring ambition to help others, especially those who were less fortunate than himself.

"When Joseph was nineteen he went to visit his brother, who was sick but who had been preparing to be a Catholic priest and to go as a missionary to the South Seas. When

he had recovered from his fever, the young priest found that he was unable to carry out his plan. The church authorities would not let him go because of his health.

"Joseph offered himself as his brother's substitute and was accepted. (Continued on page 15.)

Large Profits—Steady Work

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I can treat you successfully at my new sanatorium, without the use of the knife, without chloroform or ether, with comparatively little pain. Treatment cannot injure health or endanger life of the patient. Years of experience. Never failed when patient was fully treated in due time.

Your most thorough investigation of my methods and results is invited. Will gladly furnish names of highly esteemed Mississippi physicians and business men who know and endorse this institution. Testimonials and photographs of former patients who gratefully acknowledge cure of obstinate cases. Graduate physician, New York hospital experience in connection, correspondence solicited. TUCKER'S SANATORIUM, Dr. J. D. Tucker, Specialist, in charge, Dr. J. N. Tucker, (deceased), founder, Meridian, Miss., Office 402 Heise Building.

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The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-ray or Radium, over ninety percent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL 1617 W. Main St. Richmond, Va. Write for literature.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LACROLE" HAIR DRESSING. Price—\$1.00, retail.

NEWS IN THE CIRCLE MARTIN BALL

It is stated that "Ninety-five per cent of all charity is done by the churches." If that is so the Elks is not such a great charitable institution after all.

Pastor E. M. Barnes, of Beechland church, Louisville, Ky., has resigned his pastorate to take effect December first. His future plans are not made known.

Dr. J. F. Gove, of the Foreign Mission, says any Christian who is able to own and maintain an automobile is abundantly able to support a missionary. Yes, but will he do it?

The papers state that a Baptist preacher, A. Somberry, of Shansi, has been appointed tutor to the sons of Yuan Shi Kai, president of the Chinese republic. That is not a bad appointment.

The Boston Boulevard church, Kansas City, has secured the services of Pastor O. L. Brownson. He will begin work on his new field November 15. That leaves a good field at Bowling Green, Mo., vacant.

At the General Association of Missouri, Dr. Emory W. Hunt characterized the European war as a "contest between the kingdom of God on the one side and commercialism and militarism on the other side."

The Word and Way says A. E. Burch is holding meetings at Troy, Mo. Three hundred and fifty have professed faith in Christ. "Nearly every young man in this neck of the woods has taken his stand for Jesus."

The pastor of the First church, Fort Worth, Texas, is having marked success in his labors. A few Sundays ago he preached to a large congregation—over a thousand—and there were sixteen additions to his church.

The First church, Chester, S. C., has called to the pastorate Dr. H. A. Bagby, of Liberty, Mo. It is stated that he has accepted. He was formerly pastor at Greenwood in that State, and a warm welcome awaits him on his return.

Evangelist J. H. Dew, of Missouri, recently closed a splendid meeting with the First church, Owensboro, Ky. The best deacon of the church said it was the finest meeting in the history of the old church; there were fifty-four additions.

In the meeting at the Central church, Greenville, S. C., Pastor Matthews was assisted by Dr. W. L. Pickard, president of Mercer University, Ga. There were sixty-eight received into the membership of the church—fifty-four by baptism.

Evangelist T. O. Reese has just closed a great meeting at Ensley, Ala., in which there were 203 additions to the church—seventy-one by baptism. The church has a splendid band of soul-winners which rendered great assistance in the meeting.

The work under the Home Board in Cuba is making substantial progress. The pastors have baptized 186 and received forty-eight others since the convention in May. The total membership now is 1,818. The churches contributed during the year \$4,500 for all purposes.

Dr. M. E. Broadus, once pastor at Greenville, now pastor at Clinton, Mo., spoke for thirty minutes at the General Association of Missouri, reminiscences in an exceedingly charming manner. He was once pastor at Columbia, the place of meeting of the association.

A unique and interesting occurrence took place in the Clarksdale church last Sunday. The home department of the Sunday School presented the church a set of collection plates. The superintendent in an elegant manner acknowledged the gracious act.

Rev. L. N. Yokannon, who has been working as missionary in his native land, Urmia, Persia, for some time under the direction of the Gospel Mission, is now in Louisville, Ky., selling handsome rugs and waiting anxiously for our Foreign Board to open work in Persia.

Field Worker Arthur Flake is now in Louisville, Ky., speaking at the State B. Y. P. U. Institute. The Western Recorder says: "His ability as a platform speaker and a class room lecturer is recognized by all who have heard him. When he appears in Kentucky interest runs high."

We heartily recommend this

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THE YOUTH'S COMPANION Price \$2 Papers
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LEAF RIVER ASSOCIATION.

As no one has written you of our association, I take the liberty to write it up. Having been moderator of the Leaf River Association for the past five years, I feel that I am in a position to know something of the progress that has been made in these years. We had one of the most prosperous and harmonious meetings that we have ever had.

All of the churches represented by messengers and letters. Reports all showed that the churches all have had revivals and the churches all are in better shape along all the lines of church work. Every church reports a good Sunday School or teaching service.

We received three new churches into our association. Our churches are getting better posted on the doctrine of the Bible, but I am sorry to say that not enough of them are reading The Record. I wish The Record was a weekly visitor to every Baptist family in South Mississippi. That is one of the greatest needs of our people in South Mississippi.

Brother Tom Tomlinson and Brother Alex Hughes are doing a great work here. They have been a great blessing to the Leaf River Association. I am sure that the good Lord has sent them here, and they are doing a great work.

Brother Wall has been with us, and his work has proved a great blessing and will be as long as time shall last. We will never forget Brother Zeno Wall. The good people of McClain entertained the association in a way that we will never forget.

Brother Alex Hughes was elected moderator and Dr. Chapman clerk and treasurer.

The association adjourned to meet with the Washington church next year, on Friday before the third Sunday in October, 1915. We would be pleased to have the editor with us, and may the Lord bless The Record. Yours in Christ,

N. R. KEETON.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children. 50c.

The Carlisle avenue church, Louisville, Ky., has granted Pastor F. P. Gates a month's leave of absence that he might take his wife to a place of rest and quietude. Not all pastors move for pretending to have sick wives. With some it is a reality and their churches will not let them go.

Two splendid meetings have just closed in El Paso, Texas. One was held at the First church, Dr. M. E. Dodd, of Shreveport, La., preaching. There were sixty additions. The other was conducted by Evangelist L. C. Wolfe, of the Home Board force, in which there were sixty-five additions.

The Baptist World says that it would recommend a church to ordain a man to the ministry who avows his belief in the validity of alien immersion and his purpose to recognize them. We are glad of the privilege of saying that we would not. Is this not the sentiment of all Mississippi Baptists?

The old First church, Greenville, S. C., has recently had their building remodeled. Dr. C. S. Gardner, of the Louisville Seminary, preached the dedication sermon. He was formerly pastor of that church. Everyone who heard him felt that it was truly a great sermon. His subject was "Has Christianity Failed?"

Pastor W. E. Fendley, who recently went from Meridian to Geneva, Ala., has just closed a splendid meeting with his church, doing all the preaching himself. There were twenty-seven received by baptism and eighteen by letter. He is now in a meeting with the church at Monticello, Fla. The Lord is blessing his labors.

PROGRAM BAPTIST S. S. CONVENTION OF CENTRAL ASSOCIATION.

Second Baptist Church, Jackson, Miss., November 29, 1914.

10:00 a. m.—Devotional—Rev. J. E. Thigpen.
10:15—Organization and appointment of committees.
10:30—The Teacher Training course—Prof. J. T. Wallace.
10:50—Discussion.
11:00—Our Graded Lessons—Dr. A. B. Kelly.
11:20—Discussion.
11:30—Why a Baptist S. S. Convention in each association?—Dr. P. I. Lipsey.

Noon recess.

2:30 p. m.—Devotional—Rev. R. A. Eddleman.

2:40—Our standard of excellence—Rev. H. E. Dana.

3:00—Discussion.

3:10—The graded Sunday School—S. L. Webb.

3:30—Discussion.

3:40—The superintendent and his plans—Dr. J. W. Provine.

4:00—Discussion.

4:15—Report of committees.

Afternoon recess.

7:30—Devotional—Rev. H. M. King.

7:40—A home department—Mrs. J. H. Williams.

7:50—The Sunday School and missions—Dr. J. B. Lawrence.

8:20—Our future work—S. R. Whitten.

Delegates will be entertained, and each Sunday School is urged to send as many delegates as the church is entitled to in the association. Send their names at once with hour of arrival to Mr. P. B. Bridges, chairman of entertainment committee, Jackson, Miss. We believe that the above will prove to be a very helpful program. We want the co-operation of every one in making this first a great convention.

O. B. TAYLOR, Chairman,
J. W. PROVINCE,
J. E. THIGPEN,

Committee.
Jackson, Miss.

THE SOUTHWESTERN BAPTISTS LAUNCH A NEW ENTERPRISE.

At the Southern Baptist Convention in Nashville last spring Dr. Ball, of the Southwestern Seminary, called the brethren of the Southwest together in what was the beginning of the Southwestern mission conference. The conference in this brief meeting organized and had it understood that they would later have a meeting some place in the Southwest to consider more thoroughly the mission problem among Baptist students and Baptist young people in general.

It seems that since that time there has grown up in the mind of Dr. Ball and in the minds of the brethren generally the realization of the need of a distinctive Baptist mission organization for our Baptist young people. It seemed also that the psychological place to launch a distinctive Baptist movement, a movement that will doubtless become world-wide, should be the most distinctive Baptist section of this great Baptist Southland; so when the call was made it was decided to have the conference meeting in the Southwestern Seminary.

The seminary auditorium was filled to overflowing and from the beginning things took on a business air. Dr. Scarborough made a short address of welcome, after which Dr. Ball explained the object of the meeting.

Dr. S. J. Porter was the first speaker on the program. His subject was "Why We Need a Baptist Missionary Movement."

Dr. Porter showed that the Baptist mission is a distinctive mission as much so in the missionary enterprise as in preaching distinctively the New Testament doctrines in their purity.

The next two subjects, "The Conservation of Baptist Forces" and "The Call to Baptist Forces" were to have been spoken to by Dr. Gambrell and Dr. Truett, respectively, but as Dr. Truett was sick and Dr. Gambrell was called away, these two subjects were combined and spoken to by Dr. Scarborough.

At the close of this stirring address there was hardly a dry eye in the house. Everyone felt the call and felt that the Master would hold him personally responsible for the great commission "go ye." Those who had fully surrendered to go as missionaries were asked to stand, and there were twenty-three, mostly students of the seminary. Then those who felt the inclination but who were yet undecided were asked to stand and there were eighteen of these. A prayer was made that God might help them decide the question and at the close of this prayer there was a great pentecostal service, when probably seventy-five men and women fully surrendered their lives to God's will.

During the noon hour Dr. Brooks who was to speak to the subject, "The Christian College—a Recruiting Station for World-wide Missions," received a telegram stating that his father-in-law had been killed by a train, so in the absence of Dr. Brooks, our own Dr. J. C. Hardy, of Baylor Female College, was asked to

take his place. Dr. Hardy made a good speech in which he emphasized the fact that it is the men and women from the Christian schools and colleges who are doing the bulk of the mission work.

After Dr. Hardy's address a motion was put by Dr. F. M. McConnell, that we organize a students' missionary movement to be known as "the Baptist students' missionary movement." The motion was carried and a nominating committee was appointed composed of Brethren E. C. Routh, W. T. Curtiss and Andrews. This committee nominated as the executive committee: Dr. C. T. Ball, chairman; Dr. S. J. Porter, Dr. George W. Truett, Forrest Smith, W. F. Frey, J. B. Tidwell and Miss Tupper, superintendent of the Woman's Missionary Training School.

There were short speeches by a number of brethren who were filled with the movement and spoke forth the desires of a full heart. All the brethren came away feeling that the day had been well spent and that this organization means much for the future of Baptist mission work.

I am, yours in the Master's service,
C. C. BRISCOE.
Fort Worth, Texas.

FROM THE OIL FIELDS OF LOUISIANA.

Last December Rev. B. F. Threatt, of Mississippi, came to Trees City, an inland oil field town in this State, and went to work in the machine shop. He soon began preaching there and at Oil City on Sundays and Sunday nights. This fall after the war made work scarce in the shops, he made a house-to-house canvass of nearly every house in these two towns, and made arrangements for us to hold meetings at both places. I met him in Oil City on the twelfth of October, and that night we organized a Baptist church with three members. I preached for them until the night of the twentieth of the month when the meeting closed, and the church had twenty-six members, seven of whom had just been baptized. The church called him for half time, promising him \$26 per month.

The next night (October 21) we organized a church at Trees City with only three members. I preached there until the night of November 3; when we closed the meeting the church had thirty-one members, nine of whom had been received for baptism during the meeting.

The Trees City church did not call a pastor at the close of the meeting, but set the third Sunday in this month for that purpose, when I think Brother Threatt will be called.

I have worked with several different preachers in my life, but I must say that Brother Threatt is the best suited for the kind of work that needs to be done in difficult places like these fields that I have ever seen. He has before him a great opportunity and will in my opinion do a great work. Neither of these churches will ask any help from the State Board unless it be for a house at Oil City.

Yes, even people in the oil field can be reached by the gospel when it is faithfully and fearlessly preached.

My own work moves off very well. Best wishes for Mississippi.

Fraternally,
L. D. POSEY.

Vivian, La.

DEATHS

SISTER W. J. PETERS.

On the morning of the 19th of October, 1914, the death angel visited the home of Rev. W. J. Peters and claimed as its own the spirit of his so much beloved companion, LeNora. She was born in Troy, Ala., on May 9th, 1866. She accepted Christ as her personal Savior and joined the Baptist church at Troy, Ala., while in her teens. She was married to W. J. Peters in 1889, and to that union were born three children who now mourn her loss with that heart-stricken husband. Brother Peters responded to the call to the ministry in October, 1908, and immediately moved to Mississippi where he has been a busy man in the Master's kingdom. Brother Peters has done a great work in this part of God's vineyard. He has had a full work and even more than he could do since coming into the State. Notwithstanding the fact he has not been able to do the work on his field this year that he would have liked to, owing to the continued illness of his companion, the Lord greatly blessed his field.

It has been our pleasure to know Brother and Sister Peters about five years. Since we moved to this field about a year ago, Brother Peters has been our "true yoke-fellow." It can be said of Sister Peters that she was a companion and mother with but few equals. She made many sacrifices that he might be successful in the Master's business without a murmur. The writer went back with the father and children to the old home at Troy, Ala., where her remains were laid in her last resting place to await the reception of the rewards of the faithful.

On our arrival at Troy, the love and high esteem with which Brother Peters and family were held by her citizens was manifested by the warm reception tendered them in their hour of sorrow.

The funeral was conducted in the home of her brother, Mr. M. Grantham, by the writer, assisted by Dr. Bateman, pastor of the First Baptist church, and Dr. McFarrin, pastor of the Methodist church. The floral offerings were the most beautiful, coming from a large number of sympathizing friends.

Earth has lost a precious jewel. God's own hand was in it all; In His wisdom it has pleased Him She was ready for His call.

She is resting, sweetly resting, On His everlasting arm; She is free from all sufferings, Safe from every earthly storm.

We shall meet in that bright mansion Where sad partings come no more; O how sweet 'twill be to meet her

On that happy golden shore.

The writer, together with a host of friends in this city and surrounding country, extend their heartfelt sympathies to the grief-stricken father and the children—Eddie, Ethel and Roy.

ALEXANDER HUGHES.

Lucedale, Miss.

NEW CHURCH DEDICATED.

The new church home of the Rome Baptists was formally dedicated to the service of God last Sunday morning. This is the church of which Rev. Samuel B. Ferguson is pastor, and is a neat and attractive structure.

The dedication service was opened with a number of songs, after which the pastor gave a history of the church since the date of its organization, eleven years ago. Rev. Ferguson stated that the Rome church was a child of the old Enon church at Sumner, as were also the churches at Webb, Ebenezer and Friendship. Enon church was organized in 1872, and Rev. H. A. Ferguson, now seventy-six years of age, was one of the most zealous of the organizers.

Following Brother S. B. Ferguson came Rev. Jacob Ashley Ousley, pastor of the Tutwiler Baptist church, who read a Scripture lesson and offered prayer. Then Mrs. E. W. Gibson, of Tutwiler, favored the congregation with a vocal solo.

Rev. J. Parker White, of Sumner, preached the dedicatory sermon, taking his text from the fifteenth chapter of Paul's first letter to the church at Corinth, third and fourth verses: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. And that He was buried, and that He rose again the third day, according to the Scriptures."

We were not privileged to hear Brother White's sermon, but those who heard it say that it was one of the best sermons they ever had the pleasure of hearing.

At the conclusion of Brother White's sermon, a short address was delivered by Rev. H. A. Ferguson, after which the venerable clergyman of the pioneer days, offered prayer. The closing prayer was by Mr. Bradsher, a deacon in the Rome church.

The church at Rome began its career of usefulness with only a handful of faithful followers of Christ. The membership is now sixty.—Herald-Progress.

BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains the best self-remembered words you have ever seen, looking for short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christian's helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth, 25c. Morocco, 35c. postpaid.

The Baptist Record, Jackson, Miss.

SEMINARY MISSIONARY DAY.

Monday, November second, was the first missionary day of this session's work. One day in each month is devoted entirely to the state missionary meetings, and to the general meeting for missionary inquiry.

The Tri-State Missionary Club, composed of the students in the seminary and training school from Mississippi, Tennessee and Arkansas, had its meeting in which the subjects of "Denominational Hospitals" was discussed in a most interesting manner.

A most striking feature of the general meeting of all students was the extensive report of the missionary work done by students during the four vacation months. One hundred students reported 4,443 sermons preached, resulting in 1,851 conversions and 1,656 baptisms.

The principal speakers of the day were Dr. George Green, of Nigeria, West Africa, and Dr. T. O. Hearn, of North China. Dr. Green related many amusing as well as pathetic incidents in the life of an African missionary, and outlined the style of work done there. Dr. Hearn told of the life of the Chinese, and their attitude toward missionary work.

The exercises were a great spiritual blessing to all students and friends who were present. None could help but be filled with great desires to be one of those who can give a life in carrying the message of salvation to all the lost world.

R. Q. L.

ANNOUNCEMENT

Post-Graduate Normal Course for Sunday School Workers.

The Sunday School Board is prepared to offer the Convention Post-Graduate Normal Course for Sunday School workers. This post-graduate course is offered for students who have completed the Convention Normal Course consisting of eight books and who hold the blue seal diploma. A suitable post-graduate diploma has been prepared and will be given free

of cost. The post-graduate course comprises five books as follows:

"The School of the Church," J. M. Frost, D. D., LL. D.

"The Way Made Plain," J. H. Brookes, D. D.

"The Making of a Teacher," Martin G. Brumbaugh, LL. D.

"Secrets of Sunday School Teaching," Edward Leigh Pell.

Bible work to be announced.

Southern Baptists lead the world in teacher training work. They were first of all the denominations to establish a teacher training institution. They were first to establish a chair of Sunday School pedagogy in a theological seminary. They are now first to offer a graduate course for teacher training. Their teacher training institution has bestowed 26,808 first standard diplomas. It has given 1,869 blue seal diplomas attesting the completion of eight books. This institution for teacher training has been instrumental in placing among the people approximately 150,000 study course books. It has bestowed awards for the completion of more than 50,000 books.

Leaflet literature describing the post-graduate course and telling of the five books which constitute the course will be sent free on application to Mr. J. E. Byrd, Mt. Olive, Miss., or the Baptist Sunday School Board, Nashville, Tenn.

P. E. BURROUGHS,

Educational Secretary.

SOME FACTS CONCERNING J. B. POLK AND HIS WORK.

He is closing his twelfth year of regular pastoral work, the last four of which have been with the Amite Baptist church, Amite City, La. He was born, reared, educated and always lived in Mississippi, until the early part of 1911, when he was called to his present pastorate in Louisiana.

In Louisiana his ability was soon recognized, as is evidenced by his election to the most important places

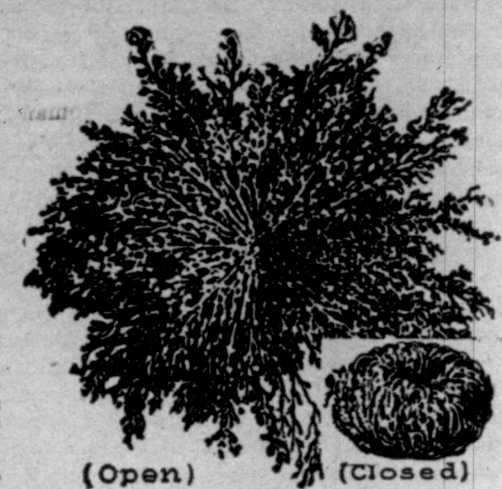
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JAMES LIPSEY
CLINTON, MISSISSIPPI

in his association, and to membership on the executive board of the Louisiana Baptist State Convention, which places he has filled, and still fills, with credit to himself and profit to the entire denomination.

Concerning his work in Amite City, Pastor W. A. McCain, Norwood, La., in his recommendation, says: "I learn from first-hand information that there has been the most marked progress in the history of the church."

Of his work as a member of the executive board of the Louisiana Baptist State Convention, Secretary G. H. Crutcher, Shreveport, La., recently said to his association, "Honor to whom honor is due. The splendid work accomplished in this section of the State this year by the board would have been impossible without Brother J. B. Polk, a member of our board, who has largely planned the work, and directed its execution."

In the early part of this year he resigned the pastorate of the Amite Baptist church, but the church promptly asked him to withdraw it, and he did so, agreeing to fill out his contract with the church, which expires October 31, 1914. He is therefore, now open for the consideration of work in another field, wherever the Lord may cause an offer to be made, to begin on, or after November 1, 1914. He has a wife and two children, one twelve, and the other nine years of age.

To any church in need of a pastor we take pleasure in recommending Brother J. B. Polk, Amite City, La. He is young and active; consecrated and educated; a strong preacher and a good pastor.

R. R. JONES, Pastor

Kentwood Baptist Church,

Kentwood, La.

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The Baptist Record, Jackson, Miss.

HAS A CURE FOR PELLAGRA

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy, my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucus and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; if you have Pellagra you can be cured by Baughn's Pellagra Remedy. eGt big free book on Pellagra. Address American Compounding Co., Box 587Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

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The Baptist Record, Jackson, Miss.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a will barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

LESS MEAT IF BACK AND KIDNEYS HURT

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

(Continued from page 11.)
ed and sent out to the islands of the Pacific.

"In 1873 while at work with the people of these islands, he heard his bishop lamenting the fact that he could not find a priest to send as a missionary to the lepers at Molokai.

"Instantly Joseph volunteered and was accepted. He left that very day on a boat that was to take some cattle to the leper settlement.

"He lived in a hut under a palm tree until he could build himself a house. He taught the people how to build houses, to cook, and to care for the lepers, besides teaching their children in the schools. He was nurse, grave-digger, house-builder, teacher and priest.

"After twelve years of untiring service to the leper colony, Father Damien contracted the disease but he did not give up his work for the others until his death, four years later.

"In December of 1888, just a few months before the death of this missionary, friends in England gathered many gifts to send him and his colony. Mr. Edward Clifford, a traveler, undertook to convey the goods. That was the happiest Christ mas that had ever come to the poor lepers of Molokai, for they enjoyed the good things sent by the English Christians.

"Ten years of missionary service among the islands of the South Seas, twelve years of happy toil for the lepers at Molokai and then four of sickness and toil among them, making sixteen years for the lepers and twenty-eight for his entire missionary life, and then the tired, sick body of Father Damien released his heroic

soul to go to his reward. Truly a hero worth while."

"Aunt Rose, was there ever a woman who did missionary work among the lepers?" It was the voice of Hope.

"Yes, and I wish to have you know her, for she is a very remarkable woman."

"Mary Reed, for that is her name, was born in Ohio and there grew to young womanhood. After several years of school teaching, she was sent as a missionary to India by the M. E. Board. A number of years thus passed in the hard task of the mission. Finally her health compelled her to return to America.

"Now began that wonderful period in her life, on account of which she has become known the world over. One day, while in the sanitarium in Cincinnati, she discovered a small white spot on her finger. The truth flashed over her.

"It was the leprosy.

"The physicians pronounced her a leper. Specialists examined her. Without telling her parents farewell, she left for Bombay by way of London. Here the specialists agreed with her own idea. She was indeed a leper.

"She offered her services for the benefit of the poor neglected lepers and was sent to Chandag Heights, India.

"On Chandag Heights she works today, a lonely but brave woman. She realizes the presence of that One who has sustained her through the years and whose promise is until the end of the days.

"Some day she, Father Damien, and other workers among the lepers will meet the redeemed of all the earth in the City that lieth four-square, where there will be no pain, disease and isolation from fellowship with kindred hearts.

"My Happy Band, you see now what one man and one woman did, thus giving education and consecration to the great task before them. They were truly moved by the 'snow drop spirit' to struggle against opposition that they might give joy and perfume to the world of distressed ones.

"You have doubtless heard your parents talk about the death of President McKinley at the hands of an anarchist," continued Aunt Rose. "When he was dying he was heard

END STOMACH TROUBLE, CASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach, or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush this through faded, lifeless locks and they become dark, glossy, youthful.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. Besides, it takes off dandruff, stops scalp itching and falling hair. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and lustre and gives it an appearance of abundance.

to whisper part of a song that has been loved by all the Christian world:

"Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!"

"This song was used in England and America at all of the McKinley memorial exercises.

"The author, Mrs. Sarah Flower Adams, was very frail, and eight years previous to her death wrote the song when knowing that she was doomed to die with consumption. Thus this hymn, like Miss Eliot's 'Just As I Am,' was born in the 'hot furnace of living pain.'

"A little drummer boy at Fort Donnelson in 1862 lay dying with one arm shattered by a cannon ball. He found comfort by singing 'Nearer, my God, to Thee.' Bishop Marvin of the M. E. church, while traveling through Arkansas, was very blue as he had just lost his home in the war. He was attracted by singing, and, dismounting his horse, he came near a dilapidated cabin. There amid dire poverty he found a woman singing 'Nearer, my God, to Thee.' In a few moments the bishop rode on his way, cheered and uplifted.

"In 1889 during the Johnstown flood a woman was in a car on her way to be a missionary in the far East. The car was violently thrown into the flood and this woman was so hemmed in that escape was impossible. To those who were standing a little distance away and were unable to help her, she gave an address on trust and peace. After leading in prayer she began singing 'Nearer, my God, to Thee,' until the waters quenched the song, when doubtless she began singing it in the New Jerusalem."

Aunt Rose now sent them out for a little more fun while she should

prepare the lunch. After this very delightful part of the outing had come to an end, as they sat around the cloth, Aunt Rose said:

"As we have been talking about Mary Reed and Father Damien, who left their homes to minister to the lepers, and about Mrs. Adams, the author of 'Nearer, My God, to Thee,' remembering that her mother died when she was five years old, on our way home let us sing 'Home, Sweet Home.'

"Almost penniless, in London, John Howard Payne, while passing a stately mansion, saw and heard a young girl playing a beautiful Sicilian air. That night before he slept on his rough board, which served as his cot, for he did not have money for lodging and bed, he wrote the immortal 'Home, Sweet Home.'

"The author sold the poem for about one hundred and fifty dollars, while publishers and singers have made their thousands of dollars by it.

"When you are away from home you realize the depth, sweetness and loneliness of this song. Many thousands sing it year by year, for it never grows old or loses its charm.

"On John Howard Payne's tombstone in Oak Hill cemetery, Washington City, is this stanza:

"Sure, when thy gentle spirit fled,
To realms above the azure dome,
With out-stretched arms God's angels said,
"Welcome to heaven's home sweet home."

FROM TEXAS.

Our Sunday School broke former records on Sunday, the 25th ult. Yesterday, the first, it went better. Last night I baptized four, making sixteen baptized since I came. This was, humanly speaking, the fruits of the church's work rather than the pastor's, but it has ever been thus with me. In good hope behind the blood,

R. A. COOPER.

Canadian, Texas.

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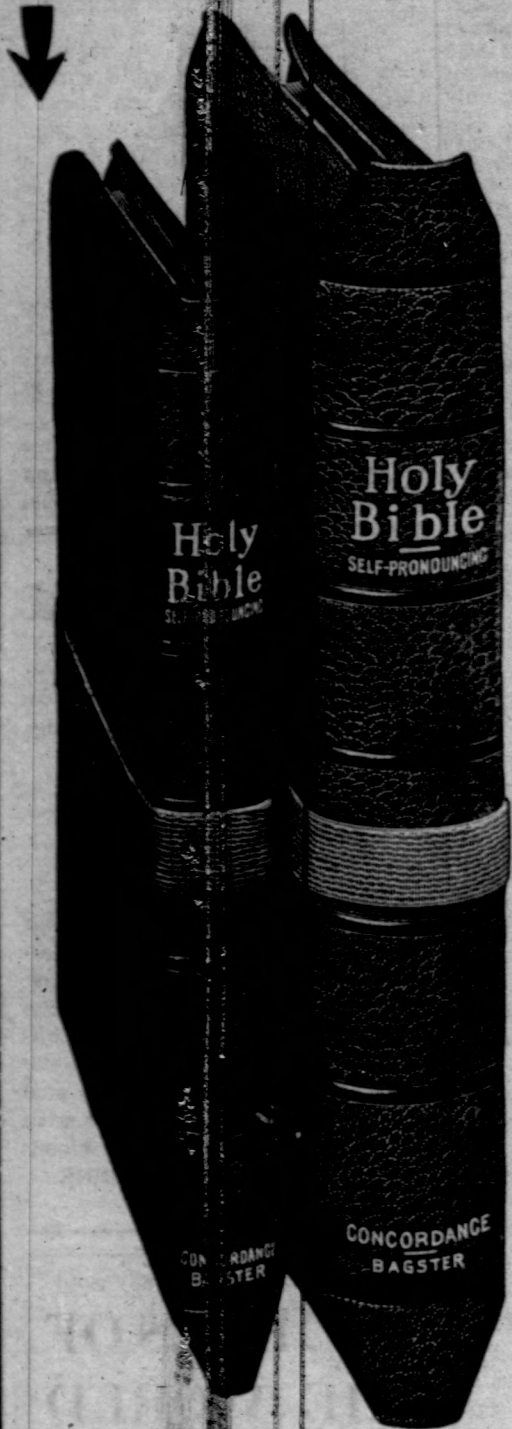
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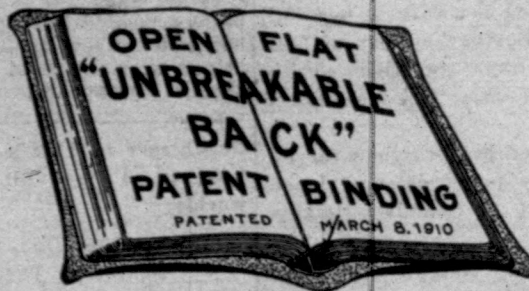
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J. L. JOHNSON, Jr., President, Hattiesburg, Miss.**"BELIEVE HIM."**

Among several baptized sometime ago was a Mr. Chen. Soon after his baptism his wife came to church for

the first time. She looked so clean and showed such a sweet temper that I was much drawn to her at her first visit. I had a fairly quiet conversa-

tion with her after one of the services and was pleased with the attitude she professed toward Christianity. The weather was hot and I

was so run down that I did not visit her in her home before I went away for my vacation. When I returned, she was one of the first ones to be inquired about, as I was anxious to know if she had made any progress during my absence. I learned that she had attended only one or two services after I went away. Then on Sunday her husband came and asked that prayer be offered for her, as she was very sick.

The next day I went to see her. It was very hot, so, Chinese-like, I sat in the yard to cool off before going in. Mr. Chen came in and the near neighbors began to crowd around and talk of how sick she was, and said she was unconscious a part of the time. After a little talk to the women who had gathered about me, I suggested to the Bible woman who had gone with me, that she go in and see if Mrs. Chen recognized her. She soon called out that she was conscious and invited me to come in and see her.

The house was a tiny mud hut, with only one outside opening, as I recall it, a small door leading into a small room. There was a small door opening into another very small room in which Mrs. Chen lay. Going into this room from the sunshine, I could not even see the bed on which she lay, until my eyes got adjusted, and then I could barely distinguish the outlines of an emaciated figure lying on a most crude bed.

She was so weak she could barely speak above a whisper. She said it was so dark that she lay there from day to day never knowing what time it was. How my heart did go out to her as I tried to tell her of that beautiful home that Christ is preparing for every one who trusts in Him. And when I asked her if she could believe on Him, she whispered "Believe Him." I then had prayer with her and felt burdened to offer the petition, that one of the women suggested in the yard, that God would relieve her of her suffering either by healing her or taking her from that dungeon of suffering into that blissful home He has prepared.

A few days later she passed into eternity. A few hours before her death, her husband had a talk with her, asking her if she did not want to trust in Jesus so they could be together in heaven, and she said she did. So we hope that she is now enjoying the glories of the Savior's presence, and, oh, the contrast of that with her earthly dwelling place! I was made to cry, oh, the glorious privilege of leading these benighted souls into the knowledge of Christ! Dear readers, are you enjoying, by improving that privilege? If you cannot go yourself to the heathen land, you can help send another and labor together with him or her, every day in prayer.

The field is ripe unto harvest and the laborers are shamefully few. We would beg that you pray with and for us that we may have grace and strength for our work and that others may be sent out to help.

FLORA H. BOSTICK.

(MRS. WADE D. BOSTICK.)

Po Chow, AnHwein, China, September, 1914.